HERALD OF THE MORNING.

The seed of the woman shall bruise the serpent's head.

Come thou and all thy house, into the ark.

Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed.

And ye shall be unto Me a kingdom of priests.

"Take off the diadem: remove the crown: I will overturn, overturn overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

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phetic and chronological periods are woven into a network not only forming a perfect counterpart to the ending of the Jewish age, but stamping this long period as "the TIME of the end," and "day of His preparation."

The 6000 years from the fall of man, ends in 1906, or 33 years from the spring-of 1873, as we reckon it. While the High Priest washing will take place in the autumn, thus making the 33 1-2 years complete. After this, 26 years, "According to the days of their coming out of the land of Egypt," (Micah 7 : 15 ;) reach to 1932; and final end of the old Adam race.

But before the old groaning creation passes away, the seed of promise, Christ, the second man and his wife, or "body," bone of his bones, and flesh of his flesh, is to be fully matured, and the "stone" kingdom set up in the days of these Gentile kings, that is to smite the image and grind it to powder. (Dan. 2 : 35,) is to be organized. All these grand events, the perfecting of his body, and organizing of the kingdom is to be accomplished before 1915, when the "times of the Gentiles end," and Jerusalem will cease to be trodden under foot by the Gentiles, (Luke 21 : 24.)

These great changes and mighty events are surely at hand. All nations are preparing destructive forces which will eventuate in a struggle that will end in universal overthrow of law and order and anarchy, which will bring about a reign of terror, world-wide, similar to that of the French revolution in 1793. It is thus, the groaning creation will become extinct. Famine and pestilence of course, following in the wake of such desolation. These things are clearly set forth, and fully supported by Holy Scripture; and the signs of the times, in the preparation of the nations, and the wide spread spirit of disintregation and anarchy, can be seen and read of all who do not shut their eyes to developing events. The groanings of our race in the bondage of corruption is about to end in this baptism of fire; but, thank God, the dark cloud has a silver lining; a brighter day coming, when every creature shall be delivered into the glorious liberty of the children of God.

HERALD OF THE MORNING.

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JERUSALEM THE HOLY CITY RESTORED.

The commandment to restore and build Jerusalem, (Dan. 9 : 25,) means more than is contained in the letter; like every thing under the old covenant, that restitution from Babylon was only a figure of something far better than Cyrus, God's anointed, [his Christ] was chosen to do, (see Isa. 45.)

The Eden system is the "free woman" of the Abrahamic allegory referred to in Gal. 4: while the bondwoman is the fallen condition, the covenant that is unto death. The one represented by Sarah, the other by Hagar, the Egyptian maid; the two sons answering to the old Adam, or natural man, and the last Adam, or spiritual man. The two women being the two covenants, (Gal. 4 : 24;) the latter, the covenant of promise, being the resurrection covenant, as all know.

These women are referred to in Isa. 54: the Eden system is the barren woman put away for the bondwoman, but to be restored to great favor, her children multiplying on the right hand and on the left, as nations are born in a day.

No one can read this whole chapter and fail to recognize the "Jerusalem that is free, the mother of us all" even to the final gathering "about the camp of the saints and the beloved city," when the thousand years are ended, (Rev. 20 : 8, 9)

It is "the restitution of all things," to begin when he sends Jesus, (Acts 3 : 21,) that brings the restitution of the "Jerusalem that is free." THIS restitution is spoken of by all God's holy prophets since the world began; among whom are Moses, and Daniel. All that

is said on a smaller scale, concerning restitution, is allegorical, given in types and figures. Hence, to get the spirit of the word, the real hidden meaning, it is always necessary to look deeper than the letter. The commandment to restore and build Jerusalem, (Dan. 9: 25,) in the letter, referred to the Jerusalem that is in bondage and answers to Hagar; but in spirit, like all promises to that typical seed, it has a deeper significance. "Seventy weeks are determined upon thy people and upon thy holy city." This was to reach to the coming of their Messiah and king; but only to his sufferings, not to his glory. The spirit of Christ, in the prophets, had "testified beforehand," and in time measurements, both of the suffering of Christ, and of the glory that should follow. But neither they nor even the angels who ministered to them, could understand what or what manner of time was referred to. And yet the same "manner of time," it appears, was signified by the Spirit, for both the sufferings and the glory, (1 Peter 1: 11.)

The seventy weeks reaching to the sufferings, were multiples of their largest sabbatic cycle pointing to a jubilee, a restitution of all things, under the law.

Now how can the same "manner of time" POINT TO, (see R. V.) the glory that was to follow, except by a multiple of the sabbatic cycle that points to such restitution? namely, the jubilee sabbath. The seventh year sabbaths pointed to their jubilee (Lev. 25,) so the jubilee points to the great restitution, when he comes to 'sit on the throne of his glory.' If it be asked, how we know the jubilee cycles point to the glory that follows, we answer; the law is a shadow of good things to come and cannot pass away until fulfilled in that to which it points; and a "restitution of all things," to begin when He sends Jesus, "which before was preached unto you," is of necessity, that in which that typical restitution must have a fulfilment. Hence, those 50 year cycles cannot pass away until Jesus comes in his glory, and the heavenly Jerusalem or free woman, is restored. We have already learned, by an entirely different Scriptural argument, that there are 70 of the

jubilee cycles from the division of the land, where the typical system of multiples began; 69 of which ended in the spring of 1882, and was marked by the restored gospel faith. Surely nothing could more appropriately mark the introduction, or forerunner of restitution work. The spring of 1882 was the beginning of the last, or 70th jubilee cycle, thus beginning with the real gospel restored; even as the last of the 70 cycles on the smaller plane, began with the restored gospel of the natural kingdom, as it was offered to the Jews.

Jesus came to them as their king; and finally rode into Jerusalem as such. The kingdom of God belonged to them—in figure.—The gospel preached by John and Jesus, was the good news of that kingdom, lost, and to be restored, on the condition of their receiving their king. But God had arranged that they should not receive him; their eyes were blinded, lest they should see and be healed. "For if they which are of the law be heirs, faith is made void, and the promises made of none effect."—Fulfilled to the natural seed, answering to Hagar and the son of the bondwoman, the promises would be of no effect, because man in the bondage of corruption is not subject to the law of God, neither indeed can be; hence, the kingdom of God was taken from them, to be given to another people; namely, "the people of the saints of the Most High," those having part in the first resurrection; hence, the children of the heavenly Jerusalem, the REAL free woman.—O that men could see the beauty there is in the spirit of the word.

The gospel preached to the Jews, at the beginning of the last "week" of those 70 cycles determined on them, was no more the gospel of the kingdom to be given to the Christ of the New Covenant, than the Jerusalem answering to Hagar is the same as the heavenly Jerusalem. At his first advent Jesus was sent only to the carnal, or outward Jew, Jews only in figure; and the gospel of the "kingdom of God," preached to them, (Mark 1: 15,) was the good news that the 69 "weeks," at which time their Messiah, (anointed) prince was due, (Dan. 9: 25,) was fulllfied; and they

were invited to repent and believe the good news.

That gospel, or good news, was only to the natural seed, since he was sent only to them, and came riding into THEIR Jerusalem as king. IF they had received him, the "promises must have been fulfilled to them which are of the law," and would have been of no effect, (Rom. 4:14.) Hence, he spoke to them only in parables and dark saying, lest they should see and believe. The real seed and heirs "according to the promise," are the resurrected Christ, and those the Father has given to him; all of these come to him; while those that belonged to the Christ after the flesh, were blinded, lest they should receive him, (Mark 4: 12.) That people and all their ceremonies, only shadowed forth good things to come; like their tabernacle which was "a figure for the time then present," so they were only a figure of the TRUE Isreal. But Bible figures are carried out as though they were the real thing itself, but carried out only in the letter, not in their spirit, or real hidden meaning.—This is why the many were to stumble; they see the letter, as in John 6: 60. but not the spirit of the Word.

The going forth of the commandment to restore and build Jerusalem, meant more for the natural Jew than what Ezra and Nehemiah accomplished; it meant all that Jesus their king would, or must have done for that Jerusalem system, in gathering her children as a hen gathereth her chickens, had they received him. In the decree of Cyrus, (Ezra 1: 1–3,) not a word is said about rebuilding Jerusalem; but only the house of God. It is true that under Nehemiah, the walls were rebuilt; but Cyrus was a type of Christ, and Christ is God's Anointed, who is to "restore and build Jerusalem," the free woman, the city that hath foundations; but not the bondwoman. That failed because when, as the Jewish Messiah, he "came to his own, his own received him not; and the kingdom of God was taken from them, to be given to another people."

Now we will look for the commandment to restore and build, not the typical Jerusalem by God's anointed, Cyrus; but the true Jerusalem, the free woman.

The prophecy of the 9th of Dan. has always been considered dark, and darkly rendered. Read what Dr. Adam Clark and other Commentators say about it; or read the marginal renderings. God said, "Cyrus is mine anointed, (my Christ;) he shall let go my captives, he shall build my city." Typical Israel restored from Babylon, is only a figure of the restitution of all things, and building the house and city, or heavenly Jerusalem. And as multiplying the largest sabbatic or 7th year cycle reaching to the jubilee or restitution of all things under the law, by 70, reached to the sufferings of Christ; so the same 'manner of time,' or multiplying the jubilee, or 50 year cycle by 70, is the measure to 'the glory that shall follow.'

The going forth of the commandment under Cyrus, to restore and to build Jerusalem, as before remarked, is nowhere to be found; the type being of little consequence; but when did it go forth to restore and build the "free woman" or Eden system? The going forth designates the time when a definite period reaching to its restitution begins; in other words, when that which points to and refers to the rebuilding of Jerusalem began. The law was given by Moses; but did not go into effect, in the full sense, until they came into possession of their land. That concerning the cities of refuge, for instance; and nothing concerning restitution, even in figure, until the jubilee cycles began. "When ye come into the land which the Lord thy God giveth thee, then shall the land keep sabbath unto the Lord; and thou shalt number seven sabbaths of years unto thee," etc. This marks the beginning of this "manner of time" signified by the Spirit of Christ, in testifying beforehand, both of his sufferings during the closing period of the seventy weeks, and the glory that is to follow, in the restitution of all things, when he shall sit on the throne of his glory. And we know the jubilee cycles being a part of the law, cannot pass away until fulfilled in the final restitution, or rebuilding of Jerusalem, the free woman. While such commandment to restore and build, went forth, when this arrangement for its restitution began, even in figure,

during the first half of "Jerusalem's warfare." That is, the commandment concerning restitution, spoken of by all God's holy prophets "went forth," when that which was to bring it about, began to go into effect. Namely, the law concerning restitution.

The commandment, on the natural plane under Cyrus, did not go forth when they first went into captivity; nor did it go forth on this higher plane until long after the Eden system, or free woman had been put away. "Death reigned from Adam to Moses." No plan being revealed for restoring man to life and incorruption; nor any prospect, or TIME indicated, even in shadow, until the cycles of sevens given to Moses went forth, (Lev, 25.) Then began this great cycle of 70 jubilee sabbaths to end only in a restored Jerusalem and the glory that follows; as the 70 smaller cycles reached to the sufferings of Christ.

What could more fully answer to a "going forth" of a commandment to restore and build the Eden system, or restitution of all things, than to inaugurate a system that would go on until such rebuilding is accomplished? A commandment to build, is not building; it is a definite fiat put forth which in this case will certainly result in its being built at the appointed time.

God speaks only in types and dark sayings; hence, when He began that typical system pointing to a restitution, a system ~~than~~ which it is easier for heaven and earth to pass, than that it should fail, until the heavenly city is restored; surely the commandment went forth "to restore and to build" the City that hath foundations.

A MARVELLOUS CORRESPONDENCE.

The last "week" of the 70 determined on typical Israel, was fulfilled by that which ended the Mosaic age, and fully introduced the gospel of the New Covenant, or New Jerusalem before it reached the Gentiles. During the first half, or for 3 1-2 years, those to become sons, (out from that generation,) were chosen, and the age was brought to an end; while the last half of the "week," was given to confirming, or fully establishing the gospel, before it reached the Gentiles.

If the smaller cycle of 70 7ns, was not typical, the fact that the last, or 7th cycle on the larger scale is divided in the same way, would be strangely surprising. But as the 70 seven year sabbaths were to typical Israel, what the 70 jubilee sabbaths are to the REAL Israel, this seemingly strange coincidence is just what might be expected. And so we find the last 50 year cycle, reaching from 1882, to 1932, divided precisely as was the last 7 year cycle to typical Jerusalem. Its first half, to the closing events of the gospel age; and the last half to the full bringing in of the restitution, or New Jerusalem system. Christ's death and resurrection was the central point, or middle of that 70th cycle; then followed the High Priest washing ~~of his~~ flesh, the gathering of the infant church for Pentecost, or the "feast of weeks," the full organization of the gospel church of prospective sons who had received their Messiah, and the gathering from that generation of Jews who did not receive him, and hence had no power to become sons, (John 1: 12;) from the three thousand converted at Pentecost, to the end of the last half of the 70th cycle determined on them, a portion of the servant class.—These will be a part of that great multitude that no man could number, out of ALL nations, but not of the 144, 000.—All who came out of their graves, together with those that received Christ in person, and experienced the High Priest washing, are all of that house of servants to whom Christ gave power to become sons.

The first half of this larger cycle began in 1882, at the end of the 69 seventies from the going forth of the commandment to restore and build the heavenly Jerusalem. The first half, or 25 years will end in the spring of 1907; during which those compelled to come in out of this generation that "his house may be filled," together with the dead in Christ, will have been chosen and developed to their full gospel stature. Even as those [about five hundred] from the Jewish church were then developed in the school of Christ in all that could be attained on that natural plane.

During the second half of this greater cycle, or from

the spring of 1907 to that of 1932, the correspondence is complete. First, the washing of the High Priest's flesh, of which both the dead in Christ, and we that are alive and remain, being caught up together, will partake; after which, instead of Pentecost, the second "great feast" under the law, a mere earnest of the inheritance; in which the church "were all gathered together in one place with one accord;" this will be "the general assembly of the church of the firstborn, and of the spirits (minds) of just men made perfect," at the feast of tabernacles, the last great feast under the law; doubtless the marriage supper.

As the gospel church was organized at Pentecost (the feast of weeks) so doubtless, the kingdom, which the God of heaven is to set up in the days of the Gentiles, will be organized at that time, and fully established by the end of this 70th cycle; that is, the free woman, the heavenly Jerusalem restored, being the glory that is to follow. After which, like the gospel given to the Gentiles, not till the end of that 70th week; so restitution does not reach the world until 1932.

This correspondence is not as if we had tried to arrange these looked for events and chronological measurements to correspond with those of the ending of the 70th "week;" for on the contrary, they were all arranged, during the few years just ended, and not until now, for this present paper, is this wonderful correspondence being recognized.

At the beginning of the last "week" of the seventy, with the preaching of John and Jesus, a great change occurred; "The law and prophets were until John, since which, the kingdom of heaven is preached."—Not that the law and prophets ended, but an advanced step was taken.—The baptism of John implied that a change of character was required before the kingdom could be reorganized; they had made void the law and prophets by their traditions; and must repent, and wash away their sins.—John's baptism being, not a figure of death and resurrection, but a more perfect washing such as the law required for cleansing from sin.—After which, Jesus preached the kingdom of God

NOTE!

at hand, demanding that they believe the good news.

So here, at the beginning of the seventieth and last jubilee cycle in 1882, a great change occurred. Here was the real beginning of the last call, (Luke 14: 23,) by which the house was to be filled.

As that closing work of the Jewish age continued for the first half of the "week;" so the events connected with the end of this age, and the perfecting of his body; covers the half of this greater cycle, or from 1882 to 1907. And as the last half of the "week," passed before the gospel reached the Gentile world; so the last half of this cycle will pass before the incoming restitution, reaches the world, in 1932.

The commandment to restore and build Jerusalem, though blindly given, or rather not recorded at all, was only typical, like every thing pertaining to typical Israel; and being so, is only a figure of restitution from mystical Babylon, which will then go down to rise no more. And granting that the Eden system restored, is the resurrection covenant, "the Jerusalem that is free, the mother of us all;" what can be plainer than the commandment to restore and build that Jerusalem, given forth in the promulgation of the jubilee system of restitution pointing to it, and not to pass away until its restitution is accomplished. Bear in mind that this "restitution of all things," the rebuilding of the heavenly Jerusalem, overthrown by the fall, is spoken of by all God's holy prophets; hence Ezra, Nehemiah, Isaiah, etc. as well as Moses, speak of it; but, of course, only in figure. In the jubilees, is the way Moses speaks of it; Nehemiah speaks much about the restoration from Babylon, of typical Jerusalem; and in that, and in no other way, does he speak of "the restitution of all things."

These things being true, what does this great cycle of 70 typical jubilee cycles, now nearing its end, mean? only that the end of all things, all that pertains to the bondwoman system, is at hand. Especially when 69 of these cycles are already ended; and the grand events of the 70th, are well advanced in harmony with this movement, and with the signs of the approaching end,

The measurements are as follows:

From the division of the land, when this jubilee system began, to the Babylonian captivity, was 963 yrs.
Then captivity - - 70 yrs.
ending at first year of Cyrus, B. C. - - 536.
End of 1881, A. D. in the spring of 1882, - 1881 yrs.

Total, 69 times 50, or 3450 yrs.
From the spring of 1882, to that of 1932, is 50 yrs.

a grand total of 70 jubilee cycles, or 3500 years; when, according to the diagram, and all our chronological arguments, the old Adam race will have become extinct. And after a silence of "about the space of half an hour," under the 7th seal, (Rev. 8: 1,) prophetic time, or 7 literal days; "The Son of man will come in his glory." Thus at the end of the seventieth jubilee cycle, Jerusalem, the free woman, forsaken "for a little moment," (Isa. 54: 7,) will be restored and built. "Her foundation of sapphires, her windows of agates, and all her borders of pleasant stones; and great shall be the peace of her children." This is the Paradise of God, to be restored to the second man Adam and his wife, at the end of these 70 jubilee cycles; ending, we fully believe, on what appears like unanswerable evidence, in the spring of 1932; just one complete cycle from the spring of 1882. This 70th cycle, of the 70, reaching to the glory; like that of the last "week," of the 70 weeks reaching to the sufferings of Christ, is being crowded with the fulfilments of prophecy. It began with the restored faith, which so clearly marked the beginning of the end in 1882. The first half of this great cycle, or the 25 years to 1907, is for the full development of the elect church, the body or wife of Christ; "bone of his bones; and flesh of his flesh."

This perfecting of THE Christ, head and body, the church of the restitution or resurrection age, is not a counterpart to the fully organized gospel church; and yet corresponds to it. The counterpart pertaining to the diagram, is only of events connected with the ENDING of the two ages; and NOT with events connected with organizing the gospel church, or the restitution

church. There are THREE ages. The ENDING of the first two, is where the counterpart belonging to the diagram belongs. The BEGINNING of the last two, only correspond; the time measurements being, not equal, but as 7 to 50. And yet the events of the ending of the Jewish age, overlapped those of the building up of the gospel age; and were, in part, identical. So are those of the ENDING of the gospel age, and bringing in that of the restitution. Hence, care is required not to confound that which is a counterpart, and that which only corresponds.

Now look again at some corresponding events. At the end of the 69 "weeks," during the first half of the 70th, Christ chose from the Jewish church, and prepared them for the incoming gospel age, all who were to have power to become sons, out of that generation of Jews; about five hundred, (John 1: 12; 1 Cor. 15: 6.) After which, during the last half of the "week," a SERVANT class,—of such as did not receive him in person,—were called out from among the Jews. Then the call went to the Gentiles.

Now, to correspond, those to complete the house of sons, that his house may be filled; are taken out from this present generation of Gentiles, and prepared for the restitution age, during the first half of this larger cycle; then, the far more numerous servant class not being yet full, he turns from the Gentiles, back to the Jews, during the last half of this larger cycle, to complete the servant element.

We should not know this, had not Paul informed us that after the fulness of the Gentiles be come in, blindness is to be turned away from them. The servant element we say, a distinct class from the sons, because that part of the 144 000, or house of sons, taken from the Jewish church was completed at the first advent, by those that received THEIR Christ, (John 1: 12;) all of the sons whether they had previously died or not, were at the High Priest washing, during that 40 days, Paul alone excepted. After which, the "fulness" of the house of Christ is taken from the Gentiles. And when his house is full, "whose house are ye," no more

sons can be added till the thousand years are finished, because there can be no more overcoming until then: since the rest of the dead do not live, that is, have life in themselves, eternal life, until the 1000 years end; nor can there be any additions to the body of the High Priest, that does not share in the washing of his flesh. Otherwise some of his flesh would not be washed, and the law would be defective. Hence, when he comes "with all his saints," the door to this "high calling," will be closed to both Gentiles and Jews. Then after the servant class, taken from both Jew and Gentile, during the last half of this 70th cycle, is completed, the old Adam, and old Adam system, the bondwoman and her son, will be cast out of the inheritance. For "the son of the bondwoman shall not be heir with the son of the free woman." Gal 4:

It seems to me that this "manner of time," measuring to the sufferings of Christ, and to the glory that is to follow, agreeing so completely with the diagram and every other measurement, adds wonderfully to the beauty and strength of the entire movement; especially this perfect correspondence between the work of the two last cycles of the measurements.

That there is a gospel work to bring in the Jews, or "Israel after the flesh," after the fulness of the Gentiles has come in" is so positively stated by Paul, it is surprising that any body of christians can deny it, as is the case with those who disbelieve in any kind of an age to come, in which probation holds a place, after Christ comes. But such people, called Adventists, know nothing at all of God's plan of the ages; or that He has any plan, only to save a few like themselves, and annihilate the remainder of our race.

Of the house of sons, a part are taken from the Jewish house of servants; those who came out of their graves and were with Christ while washing his flesh with water by the word, before going in as High Priest to make the atonement, together with those to whom he gave power to become sons of that generation to whom he was sent; just these and no more. The balance to complete the house of sons being taken from

the Gentiles. And when this compelling work, "that his house may be filled," is finished, the "fulness of the Gentiles" will be come in. After which, no more sons can enter his house. It is after this, that blindness is to be turned away from fleshly Israel. Not to make them sons, but to prepare them to join that great multitude out of all nations, to serve God, standing before, but not sitting IN the throne.—It may be as well that babes in Christ, who fail to mature, can now see no distinction between these two classes of the SAVED during, or out from this present life, both of which will stand far higher in the kingdom than will the rest of the world; still all will be "delivered from the bondage of corruption into the glorious liberty of the sons"; but this does not make them sons; not until they are overcomers do they attain to sonship, (Rev. 21: 7;) nor do they overcome until the thousand years are ended, since they are not tempted by the "deceiver of the nations," until then.)

It seems that God's plan in the development of sons through suffering, as Jesus was made perfect, was and is, that the tempter should enter Paradise, cause the fall that brings the suffering. Then, through a second Adam and a second birth, redeem the race from the bondage to "the law of sin and death, put them on probation again, individually, after they have come to a knowledge of evil. After which, during the restitution age, having saved them from this bondage to death and corruption, —to which "they were subjected not willingly but by reason of hope",—bring them to a knowledge of the truth, the entire plan; then, if they learn obedience, and to love God with all their heart, they too, like the Christ body, will have power to become sons, but not until victorious from a final trial. "When the thousand years are ended, Satan is loosed out of his prison," and again enters Paradise to deceive the nations; then, after having come to a knowledge of the truth, of God and Christ, and of this just and glorious plan for developing sons, those who can again be deceived prove themselves unworthy of eternal life, and with the devil and his angels, are cast into the

lake of fire, namely, destruction, the "second death." But "He that overcometh shall inherit all things, and I will be his God, and he shall be my son."

"Jesus, though a Son, yet learned he obedience by the things that he suffered;" and every son that He loveth He chasteneth, since only thus can they learn obedience to that which is life-giving and right.

This is God's revealed plan for developing sons and heirs, requiring a "restitution of all things" through a second man Adam, and a second birth for all; hence all that die in Adam will be made alive in Christ, for "God will have all men to be saved and come to the knowledge of the truth, and none can thwart his will. Hence Christ tasted death for every man; gave himself a ransom for all, therefore all will be ransomed from the death that came from Adam's disobedience; and knowing evil, be put on trial individually.

This is "The glad tidings of great joy that shall be to all people, the true gospel of the kingdom.

OBITUARY.

My beloved wife, Emeline B. Barbour, fell asleep on the morning of Nov. 20th. Her health had been gradually failing for several years until, without any apparent disease, her body became wasted almost to a skeleton; and yet her will-power sustained her until the last hour. Nothing we could do arrested the wasting process. A change of climate was the last resort.

She had made no covenant with death, but looked upon it as an enemy, not to be feared, but held at bay as long as God gave her the power.

Brother and sister Ricketts, very dear friends of ours, from Wales, Mass, were in Florida, and described it as a veritable Paradise. Wife read the letter, and made up her mind that she wanted to go. I was fearful of the effects of so long a journey, but had not the heart to refuse her request. In less than one week she had started. Sister Fuller, who had been with us nearly four years, accompaning her. She arrived, apparently

without much exhaustion, and wrote to me of its green fields and blooming flowers. This was the last. The next was a telegram informing me that she was dead.

They left Rochester, Nov. 11th, in the evening; arrived at their destination, Eastlake, Fla. on the 13th, making the time 44 hours; and died, Nov. 20th; one week lacking a few hours. Mrs. F. returned with the weary worn out body which now rests at my birthplace where my mother and many of my kindred are buried, Troopsville, near Auburn, N. Y.; where she had requested to be taken, if we ever had to bury her.

The shock makes me feel like a reed shaken by the wind; bowed down to earth, but not uprooted. For her to live, was Christ, and to die was gain. Weary and worn, past threescore and ten, mind and body was sadly in need of rest. In the closing hours she knew what was coming and was resigned to the Father's will having no choice. But she knew what was far better than to live and suffer the weakness of mind and body, or die and rest where thought and knowledge cease; to depart from SHEOL, whither all go, and be with Christ. For from her rest in SHEOL, as she well understood, the next conscious moment brings that departure and union with Christ. And this, indeed, is far better than to live and suffer, or die and rest. She had kept the faith, and knew her Redeemer, and that a crown is reserved for her.

Quick to appreciate, and earnest in her love of the truth, my wife was to me a tower of strength. While the faith was being restored, amid the continued changes in our faith, though others might lag behind, she, with her quick perception, strong sympathy, and words of cheer, was ever at my side. God gave her to me in 1877, as a help, meet for the work He had for us in this movement; and took her away, I feel confident, only when her work was finished, and the "fullgrown man" condition attained. And now, "having done all," we have need of patience, for yet a little while and he that shall come will come.

She had finished her course, and kept the faith; never burying her talent, but continued her correspond-

ence and words of cheer to the household even to the last; notwithstanding it often caused her much suffering in her weakened condition, {to wield the pen for hours at a sitting as she would often do} She never spared herself, when work for the household of faith could be done; whether in entertaining them at her home, or by other means. Thus she improved her talent, and only awaits the Masters assurance of "Well done;" for truly she has fought a good fight.

As I write, the tears will flow; {I feel as though I only half appreciated her worth while she lived, and not being demonstrative, much of that was unknown to her I fear} But there is One whose love surpasses that of all earthly ties; and HE will bring to her heart fulness of joy, so that, in the morning, her cup shall be filled to overflowing.

The greatest joy of her heart, was in the knowledge of the broadness of God's mercy and love towards all mankind, as revealed in the plan of redemption. In knowing that the elect church, Christ, and they that are Christ's, were only the seed of promise; a second man and his wife ordained to re-generate the entire fallen race. That no man will be eternally lost, until wilful disobedience, after coming to a knowledge of the truth, as it is in Jesus, the second man Adam. Unselfish, her heart, like that of God Himself, went out after the whole groaning creation; subject to vanity, not willingly, but by reason of hope. Thus she had learned to walk with God; leaning on His staff for comfort, as she walked through the valley and shadow of death. If I die, may my last end be like hers'.

Sister Fuller, and Bro. and sister Withington of Springwater, N. Y. will make their home with me.

Our hope and faith is that all of the body who have fallen asleep since the 1335 "days" ended,* will come forth as "born out of due time"; and have their full share in the blessing of those that come victorious over the beast, and over his image, and over the number of his name. A blessing reserved only for those who will be alive and remain unto his coming.

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* see lefthand point

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THE ATONING SACRIFICE,

WHEN, AND HOW WAS IT MADE?

Until we learned that Christ sacrificed his abiding life in the garden, we had placed the sacrifice at the time when, "being in the form of God he thought it not a prize to be grasped to be on an equality with God, but emptied himself and was made flesh." But now, with present light, there can be no question as to when the sacrifice of the blood (life) by which the atonement was made was laid on the altar.

The atonement is made with the LIFE of the sin offering carried into the holiest, whither our forerunner has gone; and we know where THAT sacrifice was made. It was a sacrifice for one in the form of God, to humble himself and take the form and condition of a bondservant for the suffering of death, even the death of the cross; but the being made flesh, although a preliminary step, was not the sacrifice by which the atonement was to be made. It was the (blood) of the sin offering, sacrifices and offerings thou wouldest not, but a body hast thou prepared me; it must be the blood (life) of a son of God, that could make atonement for a fallen son of God, since made only by a second birth. Because only a son can generate sons; every seed bringing forth after its kind. Hence, an angel, or even a God could not make the atonement for fallen man.

Christ, as he preexisted, being the "angel of God's presence," must therefore, "empty himself and be made flesh," in order to become a son on the fallen plane, in order to die and be resurrected, if he was to be the resurrection and the life of a dead race. This is why

he, the one by whom and for whom the worlds were made, "took the form of a bondservant for the suffering of death." He could not have died if he had been made a Son on the restored or unfallen plane; these cannot die any more. Hence, he was made of woman, made on the fallen plane; since there was no other way for him, as the seed, to restore a dead race, except himself going through death, since it must be a resurrected seed, in order to bring forth a resurrected race.

But as neither a God nor an angel, but only a man could make atonement for FALLEN MAN, why could not God have raised up another being, even another MAN, to accomplish such a purpose? He could; any other man, if God had imparted unforfeited life from birth, could have made the atonement for our race just as well as Christ. [Do not start back and call this blasphemy, for you will presently agree with me.]

A false theology teaches that Christ was half God and half man, as in heathen mythology, because he was a son of God; so, by the same reasoning, Adam was half God and half man, (Luke 3:38.) and indeed, so are we all, since God is our Father, (John 20:17;) and truly, the only difference is, Christ, as our elder brother, is further advanced in Sonship than are we.

Then why did the preexisting Christ, "the archangel, the angel of God's presence," the one by whom the worlds, and all things were made, "empty himself of" the glory he had with the Father before the world was, be "made flesh", lower even than was Adam, if another could have been born of woman and raised up to save the world just as effectually as he? Ambition, I answer. Start not at this, for it is glorious to "covet the best gifts," and seek the honor that comes from God only. That honor, for Christ was, to be exalted from an angel, the "angel of God's presence," the highest of all created beings at that time, to the condition of the firstborn and only begotten Son of God; a condition "which he wrought in Christ when he raised him from the dead and set him at his own right hand far above all principality and power, and every name that is named, not only in this world, but also in that

which is to come;" raised him from a servant to a Son; for "unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee?" And you will notice, that it was when he raised him from the dead that he became the begotten Son, and was thus exalted, (Acts 13:33; Eph. 1:20. Rom. 1:4.)

It is only those to whom it is not given to know the mysteries of the kingdom, who fail to see when Christ became the begotten Son of God. He was not begotten twice; when born of Mary, it was a creative act as truly as was that of Adam, when born of the earth. Christ was the firstborn, and 'firstbegotten of the dead,' (Rev. 1:5) When born of Mary, he was only a natural son, born of a bondwoman, even as was Ishmael to Abram, in the allegory; and having a fallen nature for the suffering of death, and the form of a bondservant, was lower even than was the unfallen Adam. True!

It has been wrongfully supposed that his preexistence imparted some power, or had something to do with the atonement. This, however, is a mistake; if he still had a reserve of power from his preexisting nature, to enable him to make the atonement, then he 'emptied himself' only in part when he humbled himself and was made flesh, reserving some of his power and glory. But this was not so; when made flesh, he had only a human nature, differing from us only in having unforfeited probationary life such as Adam lost; but with the law of sin and death in his members, waring against the law of his mind, so that he was tempted in all points like as we are, and yet without sin."

The idea that he must have been more than human in order to make the atoning sacrifice, has been so instilled into our minds by an orthodox education, that it is difficult, even yet, for some of us who thought we had come to a full knowledge of the Son of God, to let go of that false idea. "God was in him, reconciling the world to himself." And "know ye not that ye are the temple of God? that God dwells in you," etc.; hence, your name is Immanuel. God was in him in larger measure than he is in us; but when we attain to his stature, God will be in us as he was then in Christ.

When he was made flesh, born of woman; he had no other nature than that of man, unfallen, and fallen; unfallen in mind, fallen in body; thus differing from all other men. But with the redemption of our bodies we shall be like him, for we shall see him as he is.

The statement that it was ambition that made the preexisting Christ undertake the work of atonement, may be qualified in that it was God's will, because of his great love for his co-worker,—we might almost say WIFE, since "God is the head of Christ, as the man is the head of the woman.

To humble himself and be made flesh on the natural or lowest plane of human life, was the first step in becoming a Son and heir of God; and the day God raised him from the dead, he became the first and only begotten Son. Prior to the creation of Adam, God had no son; and until Christ became "the first begotten of the dead," God had no begotten Son. Christ, therefore, was the first to receive that name; a name above every name that is named either in heaven or on earth. Thus "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son"? The preexisting angel of God's presence, and universal mother, although bearing God's name, even as the mother bears the father's name, in order to become a Son and heir, must be emptied of all that glory and be made flesh; since an angel, even though God's consort, is only a servant, as is a wife, "wives obey your husbands."

Now let us suppose that God had taken some other angel than Christ the archangel, the beginning of the creation of God, the one by whom he made "every thing that was made;" hence, the highest of all created beings; or suppose he had chosen some other human being instead of Jesus, to be born with the dual nature, suffer as he suffered, die as he died, and become the firstborn from the dead; such an one would have been the firstbegotten Son of God; a name above every name; hence, above that of him "by whom and for whom all things were made." This explains why

Christ was chosen for this work, instead of another.

This was a prize not to be grasped, as when Lucifer son of the morning, attempted to set his throne above the stars of God, above even "the bright and morning Star," and was cast down to hell. He that exalteth himself, shall be abased; but he that humbleth himself, God will exalt. He that would be the greatest, let him be the servant of all. God's Consort, holding in his hands a universe, understood this, and though in the form of God, humbled himself even unto death, "enduring the cross, despising the shame, for the joy set before him in bringing many sons to glory," himself as firstborn. This is why the beloved Consort of God undertook man's redemption.

Such a being was not a necessity in order to make the atonement. Not understanding God's ordained way for developing Sons and Gods through motherhood and suffering, and that Christ, "the beginning of the creation of God," the high and holy mother of all things, was to develop the first family of Sons and Gods; and believing that the atonement was made by vicarious punishment, it has been supposed that a divine personage alone could make such a sacrifice. But one error leads to another. God would not permit the glory reserved for Christ to be given to another, is why he was chosen and sent into the world to make the sacrificial offering by which the atonement is made.

That it required no divinity to make the sacrifice, will be recognized by those who understand the atonement. Man was a child of God. By the fall, permitted for a definite purpose, he became a child of the devil. Born again by resurrection, he becomes again a child of God, (Luke 20: 36.) This second birth is restitution, nothing more nor less. To bring in a second birth requires a second man, Adam, even as the first birth of the race, required a first man Adam.—It is because men believe the father of lies, that they do not die, that forces them to call getting religion, a second birth.—Now when we know how a restitution of a dead race is to be accomplished, we shall see that it is not by a divine being, but by MAN. "For since by

man came death, by man came also the resurrection of the dead," (1 Cor. 15: 21.) All that was required for the generation of the race, was for God to prepare a completed "first man." All that is required for its re generation, is for God to prepare a second MAN, or second federal head. To accomplish this, and have "every seed bring forth after its kind," it was necessary that one having the old Adam nature should die and live again in accordance with the "LAW ordained unto life."—Not for the entire race, but for its federal head, the promised seed.—Man had lost life for himself and the race that was to be born from him;—that fallen seed bringing forth after ITS kind.—Now to restore a dead race, or make atonement; the race must be born again from a seed in which life, given as at first, should be retained by obedience. But, as it is a dead race that must be "born from the dead," in order to live again; the seed, although obedient to the law ordained unto life, must also die and be resurrected, else in bringing forth a resurrected race, it would not be "after its kind."

Jesus had probationary life from his Father, just as did Adam, and passing his probation successfully, was entitled to eternal life. But could not, as the seed of promise, become the resurrection and the life, unless he himself should die and rise again; hence, referring to himself, he said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." This is the one and only reason why he died; namely, to transform his life into resurrected life, so as not to abide alone, but be able to impart such resurrected life to a dead race.

The atoning sacrifice was in laying down that victorious right to the tree of life which could not be taken from him, but which he himself had power to lay down as a willing sacrifice. This, as we now know, he sacrificed in the garden; that is, the life by which the atonement, or resurrection of the race is to be accomplished, even as in the fall, Adam lost the life of the world that was in him, in the garden.—Any one can see that when Adam sinned, he lost that which

brought man under the dominion of death, though his physical death did not then occur. So Christ laid down that life in the garden, by which the world is to be redeemed; though his physical death did not then occur. And in a former paper we have proven Scripturally, that his physical death on the cross, had no more to do with the atonement, than Adam's physical death when 930 years old,, had to do with the fall of man.

The laying down of his unforfeited life in the garden, that he might take it again, transformed into resurrected life, was not all that was required. He could have made that sacrifice, and not come under the curse; but have experienced a twinkling of an eye change as we that are alive and remain, will do; and so escaped the death on the cross. Why would that not answer, since the death on the cross was not the death, or shed blood by which the atonement is made, but only the disposal of the body of the sin offering after the virtue had been taken from it? It would not do because as the Seed by which the race are to be reproduced, he must be in all respects as they will be; namely, be delivered from under the curse. Descending as low as did man, the perfected seed can then bring forth those under the curse; "Wherefore in all things it became him to be made like unto his brethren, that he might be a faithful high priest to make reconciliation for the sins of the people." This made it necessary for him to come under the curse in its fulness.

Now the question is, could not some other being instead of Christ, have made the atonement as effectually as does he? I think this can be answered in the affirmative, and in perfect harmony with Scripture.

My object in maintaining this, is to more fully antagonize the false claim that Christ was half God and half man; a prior claim in heathen mythology, concerning their gods. From which false claim the idea obtains that only such a being could be acceptible to God as a substitute to endure vicariously, the punishment due to fallen man; and that the atonement required such a divine sacrifice. All of which is absolutely false.

A knowledge of the Son of God has been reserved for the fullgrown church; hence, never until now has this knowledge been attained. "No man knoweth the Son; and no man knoweth the Father, save the Son, and he to whom the Son shall reveal him." Again, helps are set in the church, "Until we all come into the unity of the faith, and to the knowledge of the Son of God, unto the fullgrown man." Hence, never in the past has this knowledge of the Son been attained. And whether it is now attained or not, we are certain christendom is as far from such knowledge as they are from the unity of the faith.

We have seen why God did not choose another instead of Christ, as this was the road to Sonship; and, knowing what Christ was, the one next in authority to the Father, we can understand why God would not exalt another above his great and glorious Consort in the work of creation; and in whom his love is centered. But could another have accomplished the task? is the question. Surely another angel, Gabriel for instance, might have answered. But even a man born of woman as was Jesus, having had no previous existence, if elected for that purpose, would have done. No one can deny but that God could have raised up such a man. Christ could do nothing of himself, only as the Father gave him power; and could not the Father have given power to another, had he chosen such an one? In which case Christ need not have been made flesh, or suffered, the just for the unjust, but left it to another. We know, however, the reason why God sent Christ to take the work of redemption on himself; because he will have the Son honored, even as the Father is honored. For "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in the heavens, and which are on earth; even in him," (Eph. 1:9, 10)

To understand this, we must look into the deep things of God; things that "eye hath not seen nor ear heard"; but which "he hath revealed unto us by his Spir-

it that searcheth all things; yea, the deep things of God"; things that babes cannot comprehend.

I need only refer to the subject without proof, our readers already have it, and know whereof we speak.

Angels are the mother element on the Divine plane, created for co-workers or consorts for the Sons of God, in multiplying after their image; even as Christ, as the angel of God's presence, was his consort, or WIFE. to bring it down to correspond to our fleshly ideas.

The Sons of God, being in number as the stars, each with his angel, will inherit these worlds, and people them as God and the angel of his presence, has peopled this, the first world in all the universe to be inhabited by children of God. As this has been questioned by some new readers, I will refer again to the proof.

"All things were made by Christ and for him, and without him was not any thing made that was made; "he made the stars also," and is heir of all things; he is the only begotten Son, and said, "All the Father hath is mine." Surely all this includes the universe. And when God raised him from the dead, and he became his only begotten Son, (Acts 13:33,) he had no other begotten Son; and if in all the universe, he had created sons like Adam, they are paupers, since all the Father hath belongs to Christ. and we are joint heirs with him of all things. No! This Adam race is the first family of sons; and Christ, our elder brother, is, as yet, the only begotten Son, "First begotten of the dead," firstborn of every creature, on this higher plane.

That God the Father and HIS consort, should develop the first family of Sons and Gods, (Ps. 82:6; John 10:34,) is, of course, a necessity, as there is now but the one God and Father. But a Son becomes a God and Father, in due time. "Unto the Son he saith, thy throne O God, is for ever and ever." "His name shall be called, mighty God, Everlasting Father," etc.

What is true of our Elder brother, is true of all the Sons, "For I have said, Ye are Gods, all of you children of the Most High. Hence, all the Sons of God, in number as the stars of heaven, are to be mighty Gods and Fathers. But how then are all things to be

gathered together in One, even in Christ? For his name is to be above every name that is named in this world, and in that which is to come.

[Supposing, as some have erroneously claimed, that God should take another angel and create and redeem another family of sons, in another world; as through Christ, he is doing in this world; and so continue to do until every world was peopled with perfected Sons, and every angel had, through motherhood and suffering like Christ, been transformed, with their family, into Sons and Gods. This would not bring them into Christ; but only into God, since each angel would be to God, just what Christ is, head of a family of Sons, but in no sense would they be 'gathered into Christ,' what God has made known, and purposed in himself to finally accomplish. And no one can know the 'only true God and Jesus Christ whom he hath sent,' until he knows their plan and purposes, as revealed.]

Now we will try to see how all things in heaven and on earth, are to be gathered into Christ, and Christ, in God.

"If any man be in Christ, he is a new creature." This whole family of Sons, in number as the stars, will therefore, when fully developed, be in the Christ family. Each Son and God, being in Christ, angels joined to such Sons will be married, so to speak, into the God Christ family. Thus all on earth of the human family that attain to sonship, all the Sons of God in the universe, joined to "their angels," for every one has his angel, brings the angels of heaven into Christ. Not fully as yet, but only married into this family; the angels holding the same relation to the Sons, that Christ, the universal mother, held to the first Father. They not being fully gathered into one, even in Christ, however, until they also cease to be servants, and become Sons of God. This is accomplished by the same process, motherhood and suffering, by which Christ became a Son. Each Son being what Christ is to be, a mighty God, an everlasting Father, their angels will of necessity, become consorts in the development of new families of Sons. Thus, "in the dispensation of

the fulness of times," God has purposed in himself, to gather together the family on earth, and the family in heaven into one, even in Christ.

If you ask, how God has made known this wonderful purpose, and what he has prepared for them that love him, a future which no eye, O God, save thine, hath seen; we answer, It is revealed by his Spirit, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. [And only thus do we come to a knowledge of God, and him whom he hath sent; which is life eternal.]

No one can truthfully say that these things are not Scriptural, and being so, are requisite to a full knowledge of the Son of God to which we all must attain before arriving to the stature of Christ. Hence, before helps in the church shall cease. Where is there another people not in this movement, who understand, or even claim to understand these deep things of God? or even understand the atonement, the foundational truth pertaining to man's salvation. I know of none. [A misunderstanding of fundamental truth, is driving many earnest thinkers into infidelity; they cannot reconcile with justice, that God should formulate a law that could be satisfied by punishing the innocent in place of the guilty; or even a law making it necessary for the innocent to suffer as Christ suffered, to satisfy a broken law. [All such ideas are based in ignorance of God and his laws; such teachers do not know the only true God and Jesus Christ whom he hath sent.]

Why then do the innocent suffer? it may be asked. Not to satisfy justice, surely. Then why? For their own good, I answer. But Christ suffered, the just for the unjust. True, but not instead of them. His sufferings did not save one human being one iota of suffering, either in this world, or in the world to come. Why then, being innocent did he suffer? The answer has already been given, for his own good. Was he not a Son beloved of his Father? "Every son that he loveth he chasteneth." Christ was no bastard for "though a son, yet learned he obedience by the things

that he suffered." Is not a Scriptural answer better than sentimental cant? you do not honor Christ by dishonoring the Father. [Christ when born of woman was man, and nothing else, lower even than was the unfallen Adam, but superior to fallen man until he laid down his abiding life in the garden, and came under the curse of God; then he dropped to our condition; that is, to that of the fullgrown inward man prior to the quickening; except in his power of faith due to his former experience.] All this humiliation was his, notwithstanding he was the Lord from heaven; for he had emptied himself of all that he was and became poor, that we through his poverty might be made rich. But back of all this was the prize, not to be grasped, as was attempted by Lucifer, but to be won by humiliation and suffering as a developing Son; since obedience is to be learned only by suffering the evil of disobedience. In doing this, however, he would not only win the God nature for himself, but also bring many Sons to the same glorious condition.

In descending into the lowest parts of the earth, and ascending far above all heavens, it does not refer to locality, but condition; and if 'far above all heavens,' means to the highest condition; his descent was to the lowest earth condition; as low as fallen humanity can descend. When he took on him 'the nature of the seed of Abraham,' the form of a bondservant, it was not a pretense, while retaining power belonging to a higher nature, but a reality that brought him to a condition in which he could say, 'of myself I can do nothing.' Is fallen humanity any weaker than that?

At his resurrection he received a name that is above every name in heaven or on earth, 'the only begotten Son of God,' 'begotten of the dead;' and with THAT name, he also received 'all power in heaven and on earth.' It was then, as a begotten Son of the 'free woman,' he became the heir of God, heir to all the Father hath.—Only those that understand the Abrahamic allegory, that Abraham was made a father LIKE unto God who quickeneth the dead, can clearly discern between the Ishmael Christ, the son of the Jerusalem

of bondage; and the Isaac Christ, or Son of the Jerusalem that is free; and why Nicodemus, as well as Jesus, made of woman, required a second birth, before they could become heirs of God.—

When born of woman, Jesus had our fallen nature only so far as 'the law of his members' was concerned; but when he laid down his unforfeited life, in the garden, even as Adam sacrificed his spiritual, or unforfeited life and fell to the level of his fallen wife; so Jesus came down completely to man's fallen condition; not a sinner, but 'made sin,' he entered into the sinners condition of death, the lowest earthy condition.

It is thus by digging deep into the why and wherefore of facts which God has revealed, that we come to a knowledge of the Son of God; a knowledge necessary before we can attain to the stature of Christ.

REVIEW OF THE DIAGRAM,
AND OTHER DEFINITE TIME ARGUMENTS.

We are looking for Christ to come suddenly to his temple, the church, in the spring of 1903; for reasons known perhaps, to all in the movement. But to stir up your minds by way of remembrance, I will review a portion of the evidence as found in the diagram.

The ending of the Jewish age from the birth of Jesus to the destruction of Jerusalem, was divided thus: From his birth to his entering the temple, the one and only definite time revealed, between his birth and baptism, was at 12 years of age. And all Scripture given by Inspiration, is for perfecting the body of Christ. This, and the "about thirty," when baptised, being the only definite measurements referring to him adds much to its apparent importance; but we may see more a little further on. Baptised at 30; crucified in the middle of the one week, or 3 1-2 years later; end of the time determined on the Jewish church, or natural Israel, and on THEIR holy city, marked another 3 1-2 years, from which to destruction of Jerusalem at A. D. 70, make 34 years more.—Christ being crucified in the

spring of A. D. 33; the last half 'week,' ended in the autumn of A.D. 36.

Now, for the ending of the gospel age and time determined on the Gentiles, are the following measurements beginning with the tarrying of the Bridegroom, in 1844. It may be asked, why fix on this date as the beginniug of the diagram that marks the end? The answer is: The tarrying of the Bridegroom stands related to the Gentile age, as did the birth of Jesus to the Jewish age. "When the fulness of the time had come, God sent forth his son, made of woman." But though sent to bring the age to an end, there was over seventy years delay, before it was fully accomplished. So in answer to a question concerning the end of this Gentile age, the answer was, from a definitely named time, "there shall be a thousand two hundred and ninety days." Then a waiting time was to follow, even as after the birth of Jesus.

The 1290 days began in A. D. 554, when the Goths were finally subdued, and "the dragon," Imperial Rome, gave his seat, Rome, and great authority, to the papal beast, (Rev. 13: 2; Dan. 11: 31; and 12: 11.)—Justinian, the Roman emperor, by his general, Belesarius, undertook to accomplish this in A. D. 538, taking Rome from the Goths; but the city was re-taken three times during the next few years; and not until 554, was the papacy fully seated in Rome. Then, that abomination was seated. And yet, 'times and laws' were given into its hands in 538. But not the seat of the dragon.

From 554, the 1290 year 'days,' ended in 1844, and the waiting, or tarrying began, even as at the birth of Jesus. This explains why the diagram measurements begin with the tarrying of the Bridegroom, from the autumn of 1844.

The diagram is built up thus: from 1844 to the autumn of 1878, was 34 years. Then to the spring of 1882, is 3 1-2 years; from which to the autumn of 1885, is another 3 1-2 years. Then to 1903, 18 years; from which to 1915, where 'the times of the Gentiles' end, is 12 years. The prophetic arguments for these

various dates, which I shall not now give in full, but only in outline; are as follows. The times of the Gentiles, are seven prophetic times, or 2520 years. They began in the autumn of B. C. 606, at which time God gave all into the hands of Nebuchadnezzar. Then 19-14 full years A. D. make 2520 years.—The Jewish year 1914 ends in the spring of 1915; but as the time began in the autumn of 606, it ends six months later, or in the autumn of 1915.

The argument for the spring of 1882, is that of the Jubilees, as follows; The jubilee was the time for the restitution of all things to typical Israel, (Lev. 25.) It points to, and is to be fulfilled in the final restitution when he sends Jesus, (Acts 3: 21.) The typical jubilees, for restoring their inheritance, ended when God gave them and their land to the Gentiles, when an antitypical cycle must have begun; otherwise that part of the law passed away with no connecting link to its fulfilment, or antitype; an impossibility, (see Matt. 5: 18.) The jubilee system began when they entered into possesion of the land, at its division by Joshua; or 963 years before the captivity. (see chronology on another page.) Nineteen of these 50 years cycles, or 950 years, therefore, ended 13 years before the captivity; when the antitypical MUST have begun.

As the 7 year sabbath was multiplied into itself, to reach to the jubilee, the same 'manner of time,' requires a jubilee to be multiplied into itself, to reach the next or antitypical cycle. From 13 years prior to the captivity, to the end of 1881, in the spring of 1882, is 2500 years, or 50 times 50, thus: 13, 70, 536, added to 1881, A. D., make 2500. Is it strange that we expected Jesus at that time? But since then we have learned that the 50 times 50, only reached to the beginning of restitution in a restored faith.

The spring of 1878 was the central point between the autumn of 1840, the beginning of the 1843-4 "going forth," and the autumn of 1915. Hence, It was the middle point, or midnight, when that premature "cry, Behold, the Bridegroom, go ye out to meet him," was made. Premature, because only then they arise and

trim their lamps; and he does not come until some time after, when the foolish virgins have gone away. That cry was made in the spring of 1878, our lamps were trimmed, and in the autumn of 1878, the faith began to be restored. Thus, the autumn of 1878 became a clearly marked date in the diagram, as we afterwards learned. For it was just 3 1-2 years, or until the spring of 1882, before it was fully restored.

The DOUBLE of Jerusalem's warfare, was another argument pointing to 1885, thus: the double, required an equality in measurement of the twelve tribes, and the gospel warfare for Gentiles. I need not give the argument but only the measurements. It was at the death of Jacob that the twelve tribes are recognized as such for the first time, (Gen. 49: 28.) Jacob died 198 years before the exodus, from which to the end of the seventy weeks determined on them, was 1849 years; and from the autumn of A. D. 36, to that of 1885, was 1849 years. These combined measurements arranging themselves thus: 1844, 1878, 1882, 1885, 1915. Terminating as above, these arguments, were the result of growth; most of them, at first, and in their crude form, had very different terminals; for instance, the two parts of Jerusalem's warfare, or 'appointed time,' (Isa. 40: 2, margin,) when looking for the Lord in 1873, had the turning point between the two halves, at John; 'The law and prophets were until John, since which thekingdom of heaven is preached.' This was a good arrangement, as we then saw it. Then for 1878, the death of Christ was the central point. This we thought was the true and final arrangement of its turning point, from which the second half would end in 1878. But further investigation showed that we were again mistaken, and the argument not yet complete. In Jer. 16: 13. 18, we learn that when thus cast off, it would be where he "will not show them favor." He did show favor to the first house, until the seventy weeks were ended, not permitting the Gentiles to have the gospel until then. Hence, the true central point between the Jewish and Gentile churches was the autumn of A. D. 36, where we now place it.

It was in the spring of 1882, after each of these periods were brought to their present position, that their correspondence to the ending of the Jewish age, but in the reverse order, was discovered; thus:

A. D. 70.	1844, autumn.
Jerusalem destroyed,	beginning of diagram.
34 years	34 to
to aut. of A. D. 36.	1878, aut.
spring, 3 1-2	3 1-2. 1882, spring.
to the Crucifixion.	
From baptism, 3 1-2.	3 1-2 1885, aut.
Jesus entered the temple at 12; 18 years.	Looking for his return 18 in 1903.
12 years	12 years, to the end of the
from birth of Jesus.	times of the Gentiles in 1915.

They are in reverse order, because, while the events pertaining to the ending of the Jewish age followed his birth; his coming ENDS the gospel age. So the going in of the high priest to make the atonement, is the reverse from his return.

The reader can see that these prophetic arguments are entirely independent one of another; that they are carried out with no reference to any particular order in their ending. How then is it, that these six points from 1844 to 1915, form an exact counterpart to the divisions of time, and even somewhat as to the character of the work of each division,—as nearly as the natural and spiritual can,—as has been shown in previous papers? Can it be purely chance? An accuracy so perfect, that where it is spring in one, it is spring in the other; and where autumn, it is autumn in the other. Even if the prophecies were misapplied, figures do not lie: and, based on the one chronology, even if it were not the true chronology, still they terminate so as to make an exact counterpart of the Jewish age.

THE BIBLE CHRONOLOGY.

From Adam to end of the flood,	1656	years.
To Covenant with Abraham,	427	"
Covenant to the law,	430	"
Exodus to division of the land,	46	"
Under the Judges,	450	"
Under the kings,	513	"
Captivity in Babylon,	70	"
From Cyrus to Christian era,	536	"
To end of 1872, in the spring of 1873,	1872	"
Total,	6000	"

This 6000 years is from the creation of Adam; who 'was a figure of him that was to come.' Hence, we understand that the 6000 from the fall, ends 33 1-2 years later than the spring of 1873, or in the AUTUMN of 1906. Christ, the second man, of whom Adam was a figure, came down to the plane of his espoused, by his sacrifice in the garden, 33 1-2 years after his birth; hence, if a complete figure, the fall of man was 33 1-2 years after his creation.

This slightly modifies some points here at the end; for instance; it gives 3 1-2, instead of 3 years to the full stature, or Christ condition of the body; or from the spring of 1903, to the autumn of 1906, before the final twinkling of an eye change; and brings the being caught up, together with the dead in Christ, and the 'general assembly of the church of the firstborn,' in the autumn, when the feast of tabernacles should be fulfilled, at which all Israel were to be assembled in the seventh month. After this, 'the 26 days, according to thy coming out of the land of Egypt,' (Micah 7: 15,) to be fulfilled here, bring us to the autumn of 1932. But they went out early in the morning of that last day of the 26. And as dating from the FALL, the 6000 ends in the autumn; on going out of spiritual Egypt, the month Abib will again be made the beginning of months, in accordance with the jubilee cycles. This brings the time back to the spring of 1932, when

the 70th and last jubilee cycle ends, and the general restitution of the world is due to begin. It is also the end of the 26 years, 'according to the days of the coming out of the land of Egypt,' during which God is to show them marvellous things at which the nations are to be confounded.

From the autumn of 1906, where the 6000 yrs. from the fall of man ends; and the 'general assembly of the church of the firstborn,' and washing of the flesh of the high priest is due, there will yet remain six months in which to organize the kingdom, and finish the work of perfecting the house of Christ, the work pertaining to the 25 years, or first half of the 70th jubilee cycle.

In referring to these future events with such confidence, we owe an apology to the reader, or at least an explanation, since we do not and never have claimed the least degree of prophetic vision, as all are aware.

This is our explanation. The 70th jubilee cycle and other prophetic measurements reach into the future, even beyond the 'times of the Gentiles,' to the end of the old Adam race. And Holy Scripture has in various ways, revealed just how the end is to be brought about; with all the important events to transpire before the end. 'For surely, the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.' Those things that are revealed, belong to us, and the Spirit is given to lead us into all truth, and show us things to come. Hence, as coming events are revealed, and the prophetic periods cover the time in which they are to transpire; all we have to do is to arrange their probable order. We know, for instance, that Christ comes to his temple before we are quickened; that we are quickened before we overcome; that we overcome before we attain to the tree of life, and before the kingdom is organized; that the kingdom will be set up before the times of the Gentiles end; and that the Jews will not control Jerusalem until after they end; together with other events which follow in successive order. And that all these thing must transpire before the end of 1932. These are our reasons for speaking with confidence concerning some of these future events.

Jerusalem is to be trodden down of the Gentiles only until the times of the Gentiles are fulfilled; or until the autumn of 1915, when the outward Jew, who is not a Jew at all, nor yet the circumcision, will return to, and rebuild old Jerusalem 'on her own heaps,' and for a time dwell safely as in former days, when blessed of the Lord. "I do this, not for your sake, O house of Israel, be it known unto you; but for my holy name, that the heathen (nations,) may know that I am the Lord.' They answer, in the allegory, to Hagar and her son, a house of servants; and go back to Jerusalem as such. Their chance to receive the adoption of sons, in the restitution age, was lost when they rejected THEIR Messiah, (see Gal. 4: 4–6, John 1: 12.)

Blindness will be taken away, when the fulness of the Gentiles be come in, and they will see and believe in the Christ of the new covenant. This, however, will not give them power to become sons, but only to become servants of the sanctuary in the restitution or resurrection age, a lower order of priests; but though not reigning with Christ, still much higher than the other nations. But, being of the Jerusalem that now is, they will finally, at the battle of Armageddon, be cast out of the world, the Abrahamic inheritance, and be born of the free woman, to serve before the throne during the 'times of the restitution of all things.'

But the body of Christ, the saints of the Most High, who are to take the kingdom under the whole heavens, the entire Abrahamic inheritance, which kingdom is to be set up and given to Christ when he comes in the clouds of heaven, must be thus set up in the days of the Gentiles, and therefore, before 1915 And yet, before it is set up, the gospel church must come to the stature of Christ by the attainment of all truth, all he himself had heard from his Father; have their mortal bodies quickened into life, just such unforfeited life as he had before he sacrificed it in the garden; and do the works that he did, and greater works.

A WONDERFUL CORRESPONDENCE.

Jesus was 30 years in coming to the fullgrown man. 3 1-2 years in doing his mighty works; overcame, was made perfect, and raised no more to return to corruption. This completed his earthly life. So his body develops from babyhood to the fullgrown man, in 30 yrs. with 3 1-2 years in which to do the works that he did, and greater works, as we will show.

This closing movement of the gospel age, is of a dual character like that of the warfare of Jerusalem; an epitome of both dispensations. The twelve tribes expected their Messiah about the time of the first advent, when 'all men were in expectation;' hence, their entire history was a going forth to meet him, having no idea of its two phases; hence, to them he still tarries; and will delay until his body, the church, is fully developed. So the going out to meet the Bridegroom in the Miller movement, prior to the tarrying; although a marked feature of the parable, did absolutely nothing for the growth or perfecting of the body of Christ. No advance in doctrine, nor any thing that others did not believe except the definite time for the appearing of Christ. They represented all denominations, and required no change of creed.

The next phase, or second half of the movement, for the two like the two dispensations are equal; began at midnight; although born, so to speak, 5 years earlier, or in 1873; still the second 'going forth,' did not begin until 1878. Born before the end of the first half, even as Jesus was born before the Mosaic age ended.

This second part under the leadership of the HERALD OF THE MORNING, began in 1873; the chronology, or ending of the 6000 years from man's creation, being its foundation or starting point. Not then knowing that like the earthly Christ, so his earthly body would require 33 1-2 years for its development; this movement representing the gospel age in epitome.

From 1873 to 1878, may be called the infancy of our development; little or no growth in knowledge, but starting with the enunciation of a foundational truth, the chronology, which remains unshaken; even as a foundational truth was announced by the angels at the birth of Jesus. During the next seven years, or from 1878 to 1885, the child grew in wisdom, so that

at 12 years of age, questions and answers could confound the masters in Israel. From 1873 to 1885, being 12 years. In 1873. we were, indeed, babes in Christ, as the church have always been. 'Strong meat is for those of full age;' and the church is one body only just now coming to the fullgrown man' Hence, never until the time set apart for this growth, has the church been able to endure any thing but the milk, or first principles. No one will claim that christendom is any more spiritual now than was the apostolic church, if as much so. And how were they? the Corinthians, for instance, (see 1 Cor. 3:1.) After which, when the mystery of iniquity began to work, instead of growing in the knowledge of truth, the apostle complains that instead of being teachers, 'they have need that one teach them again which be the first principles of the oracles of God,' (Heb. 5:12.) And the falling away from the faith has obtained until now when the growth of the body towards manhood, began with the new supply of 'oil' to our lamps in 1878. Think of what we have learned since 1885, concerning the earthly, and the heavenly Christ, and what God has purposed to do in heaven and on earth through him. Go back in thought to 1873, before the gospel faith was restored, and what did we know of the only true God and Jesus Christ whom he hath sent? At 12, or in 1885, we had the faith restored and confirmed, and stood head and shoulders above the D. Ds. of divinity, IF we are now in the shining pathway, which is abundantly proven by facts and fulfilled Scripture.

It is evident that the plan was for the body to increase until all were begotten in Christ, as new-born babes, before its development towards the fullgrown man should begin; so that the body should develop, not by individual members, as a hand, a foot, an ear, or an eye, but as one body fitly joined together as by one spirit. Hence this movement confined to the last generation, represents the entire body, the kingdom of heaven. While its growth to the full stature of Christ is to correspond exactly with his development, while attaining to all that he had heard of his Father.

The people heard no more of Jesus for about 18 yrs. although those with whom he came in contact must have recognized something in his increasing knowledge of God and divine things. Still Inspiration is silent concerning it, and until he became the 'fullgrown man' ready to begin his mighty works, his mouth remained closed. And has not our mouth been almost silent towards the outside world, during this steady growth towards the fullgrown man? growth in the knowledge of all things that Jesus had heard from his Father.

At the end of the 18 years, from 12 to 30, Jesus was anointed with the Holy Ghost and with power. So the evidence is that our maturity will be attained, at the end of this 18 years, in 1903; and as we are to do greater works than did Christ; shall we not also receive the anointing with the Holy Ghost and with power?

After the anointing, Jesus, who certainly then had on the whole armor of God that could withstand all the fiery darts of the enemy, passed succesfully his one great trial, before beginning his work. We his body, having done all, and therefore, having on the whole armor, are to withstand a fiery ordeal in the evil day that is to try every man's work, of what sort it is; and woe be to him in whose armor is found the slightest flaw, or spot, or wrinkle, or any such thing; for who shall stand when he appeareth? The helmet is salvation; hence, we get the quickening, the restored life which is salvation, that which, in due time all mankind will receive, and also the anointing, before entering upon our 3 1-2 years work, between the spring of 1903, and the autumn of 1906; where the 6000 from the fall of man will end. and the Christ body be perfected.

Surely this correspondence is wonderful, and yet it is only what might be expected, since there are many other similar surprises in type and antitype just now being understood. The parable of the ten virgins certainly represents a dual movement. There was a going forth prior to the tarrying, followed by the slumbering and sleeping in which all, both wise and foolish

alike participate; then another going out, in which only the wise participate. In the first, they remain together until they trim their lamps at midnight; thus giving an equal division, or two equal parts, like the DOUBLE of Jerusalem's warfare; one, but in two distinct phases. That under Bro. Miller, was preparatory, but not a direct building of the body of Christ in harmony with the parable, since the foolish virgins have no part or lot in that. Then again, with Bro. Miller, false doctrines were not eliminated; while the latter began with a restoring of the faith; and its growth in the knowledge of the Son of God, and what God has purposed in himself to do through Christ, even to the extent of all things which he had heard from his Father; indicates a growth to the fullgrown man, as the time draws near for the quickening, such as has never before been attained, or even claimed by any body of people.

As the gospel age is to end with just such a development, (Ephe. 4: 11–13,) located by Jesus to a movement at the end of the age, with a 33 1-2 years space for its fulfillment, sharply defined by chronological and prophetic periods fully completed for other measurements, with no thought of this, the grandest fulfilment to be found in Scripture, fulfilled in all but its last feature, before we had any conception of it; stamps it as a divine arrangement, and supports our whole position as nothing else, not excepting the diagram has ever supported it. Truly the pathway is still shining.

Nothing could be a more perfect correspondence? Jesus was first an infant with little or no divine knowledge, then at twelve, he was called by the Father, for a purpose we fully understand, to enter the temple and show the wonderful growth in wisdom for a child of that age, so far from the fullgrown man. But until thirty, although subject to his parents, he increased in wisdom. After that, while doing his works, nothing is said of an increase of wisdom; that is, when once he had entered upon his work he knew what he was, what he had been, and what he was to be. Hence, he could speak of the glory he had with the Father before the world was; of his sufferings, and of the glory that

was to follow. Not from memory, or knowledge of his own, he had emptied himself of all that, when made flesh, and now had only "the things he had heard from his Father," and was to make known to his church; heard while coming to the fullgrown man.

This 33 1-2 years, from the spring of 1873 to the autumn of 1906, coupled with what we had learned concerning the development of his body, adds wonderfully to the strength of our whole position. Prior to the restored faith we knew next to nothing concerning the only true God and Jesus Christ whom he hath sent. But believed in vicarious punishment, and most of the other doctrines of devils with which the nominal church is saturated. True the cleansing of the sanctuary had begun, we had learned that death was the cessation of life, but absolutely nothing concerning God's purposes, or of him whom he hath sent. This knowledge of 'all things which Christ had heard from his Father,' was for the final development, in bringing the last generation of the church to the stature of Christ, by that in which God had chosen to represent the kingdom of heaven, in epitome.

We had looked to the entire gospel age for the development of the body of Christ; and so it has been, in the elect persons who are eventually to compose his body; but had the development been spread over the entire age, if it was in any way to bear a resemblance to that of Christ himself, the growth in wisdom should have been gradual and uninterrupted by any falling away, or tares sown among the wheat, being turned to fables, or any relapse from the truth; a very different history from what was foretold. And yet God had ordained that as the church, the body of Christ, is not to die; it should be fully represented by the generation that is not to pass away; that the lost faith should be restored, and this representative company should carry out the figure in which his mystic body should develop from the babe to the fullgrown man, as a counterpart to that of the Christ in person. And it is already so nearly fulfilled that it is beyond theory, and is fast becoming a reality.

BIRTH OF JESUS.

What is called the 'Vulgar Christian Era,' is understood by all chronological students to be erroneous. And yet the crucifixion in the spring of A. D. 33, as in the margin of our Bibles, is generally accepted as correct; and certainly agrees with all the prophetic measurements. That being correct, the birth of Jesus occurred in the autumn of B. C. 2; and not four years B. C. as is generally supposed.

There is an argument based on Luke 3: 1–3, given in this paper in 1874, strongly supporting this claim, but which need not be repeated. Beginning his 33 1-2 years in the autumn of B. C. 2, he was 33 1-2 years of age when crucified: Thus: 1 year old in the autumn of B. C. 1; and 2 years old in the autumn of A. D. 1. 3, in the autumn of A. D. 2; and of course, 33 in the autumn of A. D. 32; then six months to the passover in the spring of A. D. 33. From which, another half "week," would end in the autumn of A. D. 36.

These dates, held from the beginning, are those of our diagram of the ending of the Jewish age.

THE BAPTISM OF JOHN.

Both John and Jesus were carrying out the law, not introducing features of the new covenant. Gospel baptism being a figure of death and resurrection, that of John could not have been the same in form; since no ordinance under the law has been carried over into the new covenant worship; it would have been unlawful to blend the old covenant washings, with the new covenant burial.

I am aware this is opposed to all traditional teaching; but so is nearly all truth. The church fail to recognize the great gulf between the old covenant worship under its tabernacle system which was a figure for the time then present; and the worship of the New Covenant and true tabernacle, and the jealousy in which that distinction is guarded, a blending in one jot or tittle, being spiritual adultery If immersion, burial, is gospel baptism, then you may rest assured that neither John or Jesus sanctioned that method under the law.

But BAPTIZO means to dip or wash, with water; true, and such washing was for cleansing, and was in no way a figure of death. Hence, John's baptism was not the same form as that of the new covenant, being "planted in the likeness of Christ's death."—It is the form, and not the act, to which the apostle here refers.

John and Jesus were under the law, circumcised the eighth day, and were obedient to its requirements. They did not put the new wine of the new covenant, into the old bottles of the covenant; it would be spiritual adultery. And the "way into the holiest of the true tabernacle, (through death and resurrection,) was not yet made manifest, while as yet the first tabernacle, which was a figure for the time then present, was yet standing." Nor was it broken down, until its ordinances were nailed to the cross, and its vail rent from top to bottom. So John did not bury in baptism, those under the law.

But, said a brother, Jesus went down into the water. So did the multitude; they were baptised IN Jordan, not on the banks. John's baptism brought the people into the water, thus at least, bathing the feet; but what then WAS the FORM of John's baptism? for the mode, rather than the language used, constitutes the figure.—Otherwise, sprinkling, "in the name of the Father, and of the Son," etc. would be gospel baptism.—We dwell on this because a figure of death, in order to inherit the kingdom under the law, was not required. They were already "received from the dead in a figure." It was only required of them therefore, to repent, be clean, and receive their king. Something very different from the new circumcision, being "buried with Christ in baptism,' and raised to newness of life, in order to be brought (in figure,) into Christ, or the resurrected free woman family; Abraham's bosom.

We may get light on John's FORM of baptism, dipping, by referring to Scripture where the word BAPTIZO is used, and also by using a little common sense.

Naaman, captain of the host of Syria, (2 Kings 5.) "dipped himself seven times in Jordan." This word dipped, is the same, as the Greek, BAPTIZO. Now how did he baptise, or dip himself seven times in Jordan? He surely did not fall backwards, as one laid in death, or try to assume a horizontal position; since he had no more thought of death, than had the Jews, when baptized by John. If the water was deep, he doubtless waded in until by stooping, he could dip the rest of his body in the water; if it was only up to his loins, he would probably kneel down, and by bowing his body down, dip himself the seven times, face down, as he could not baptize himself backward.

With this form, the required cleansing would be complied with, and the figure of death, the baptism of the new covenant, excluded. Now, as it is the form, without which neither the words nor the water, constitute the new covenant baptism; and they did not put the new wine into old bottles, we are certain that John's baptism did not appropriate God's chosen figure of death and resurrection. It would have been a slow form for the multitudes that came to John; while there was nothing in the law requiring it. How then could John have DIPPED that vast multitude in Jordan?

They could have entered the water in ranks, by fifties, or hundreds; kneeling down, while the baptizer passed along taking each one in quick succession, and as they would bow their bodies, plunge them below the water. But, says one, they like Naaman, could have baptized themselves. O yes! but God did not send them, but sent John to baptize.

THE ELIJAH.

During this whole movement we have talked of and applied the Elijah type without reaching a full and satisfactory solution. We knew that the true antitypical Elijah who is to 'restore all things,' could be none other than Christ and his body complete; and that his work would continue during 'the times of the restitution of all things,' which 'times' do not begin until

he sends Jesus. But as John was sent before the restitution of the kingdom under Jesus the Jewish Messiah was to be offered to them; so there is to be an Elijah, or forerunner to prepare the way for the kingdom soon to be set up under the heavenly Christ, a kingdom to cover the whole earth.

After Jesus had given the three disciples a vision of the kingdom as it is to be when the Son of man comes in his kingdom, the disciples asked him, saying, Why then say the scribes, that Elias must first come, (Matt. 16: 28, to verse 10 of next chapter,) that is, come before the kingdom could come. Jesus answered, as was his custom, in a dark way; Elias shall first come; and Elias has come already. We learn by this, that Elias, or the Elijah, is the forerunner to prepare the way for the kingdom of God. And as there are three phases, or stages of development of the kingdom, one on the natural plane, as under David; one on the spiritual man plane, under Christ; and one on the Divine plane, when Christ gives up the kingdom to God, even the Father; so there is the forerunner to each phase of the kingdom. John, on the natural plane; the heavenly Christ body, the forerunner of the Divine plane, since he subdues all enemies, and makes all crooked things strait, before giving up the kingdom to God. But it is the Elias, or forerunner of Christ's kingdom that we would now understand.

On the natural plane, the Elijah and Christ were two persons, but one work; Christ finishing what John began. The forerunner of the Divine kingdom is the perfected or heavenly Christ of the restitution age; the Elijah and the Christ being one and the same. On the spiritual man plane, the Elijah and the Christ are one under two phases; the earthly being the forerunner of the heavenly Christ and kingdom. Even as in the allegory, Ishmael and Isaac, on the natural plane, have a fulfilment in Christ, born first of the bondwoman, and after that of the free woman.

In 1903, when we come of full age, and by the quickening attain to the stature of the earthly Christ, Elijah, the forerunner of the heavenly Christ will have come.

Never since this movement began, have I had the rejoicing and confidence in our position that I now feel. Never have we had any thing approaching the clear abundant and finished evidence for the realization of our hope, that we now have. This latest advance in the shining pathway, appears to me, like the keystone to a finished arch, giving solidity to the entire structure. I refer to the 30 years for development from the new born babe condition to the fullgrown man, of the mystical body of Christ, as with Christ himself; and the 3 1-2 years for doing the works that he did.

The adjustment of the time arguments to give that exact measure, 30 years for the growth, 3 1-2 for the work; with no prearrangement or thought of such a result; is surprising beyond measure. Look at the facts; we had never thought of this movement and parable being of a dual nature, like Jerusalem's warfare. And yet the Jewish church represented "the kingdom of heaven," equally with the gospel church. Not all of his parables represent the two, it is true; generally they apply to the gospel church, but not all; the three measures of meal, for instance, refers to the Mosaic, the gospel, and restitution age, before the whole lump is leavened. But this movement has been of a dual nature; that under Bro. Miller was of an entirely different character from the second "going out;" it had both wise, and foolish, and no growth in knowledge; while the foolish virgins are excluded from any participation in this, and the growth has been precisely as was the growth of Jesus, in years and in knowledge. I speak advisedly, in humility, and yet glory in it. "Let him that glorieth glory in this, that he knoweth me, saith the Lord." "All things that I have heard of my Father I have made known to you," said Jesus to his disciples; and what was imparted to the church, the Spirit will bring to our understanding; hence, at fullgrowth, we shall know all that Jesus knew. And he knew, and we know what God has purposed in himself to do, in and through Christ, (see Ephe. 1: 9, 10.)

Christendom knows nothing of restitution, or the true gospel faith; having scarcely a jot even of first principles; never having advanced beyond that of a newborn babe. Nor was it God's purpose for the one body to grow, one member by itself, any more than with a child. Why did God, who worketh all things after the counsel of his will, permit the falling away, their being turned to fables, and sealing the 'book' until the time of the end, if he wanted individual members to grow out of proportion, and so make the body of Christ a monstrosity? But such was not his plan, nor has it been thus carried out. The reformers, those who have been called giants in wielding the sword of the Spirit, were as ignorant of the atonement, and all the doctrines of Christ, as was the early church, to whom the apostle "could not speak as unto spiritual, but as unto babes." Nor has the church, during all the dark ages, since the falling away began, advanced, but retrograded. How then, it may be asked, can the body of Christ be finally made up of some out of each generation? for the true church has never ceased or been extinct. Those he foreknew he did predestinate to be conformed to the image of his Son, I answer. They were not expected to grow to the full stature; the true number were to be begotten by the word, during the time devoted to the multiplying of the Adam race to its ordained number, and the shorter time devoted to selecting out his church, from each and every generation. Then, during the last generation, restore the faith, and bring a representative body to the full stature. And, as it appears, have them grow from infancy to the fullgrown man, to correspond, in every particular, with the development of Christ himself. If this was not the plan, how is it that such have been, and are the facts in the history of the church? they were babes when Paul was talking to the Corinthians, and many years later, in Heb. 5: instead of growing in knowedge, they had lost; the falling away, through the working of the mystery of iniquity, having already begun. And the falling away, and being turned to fables, refers to the church, and not merely to some of its members. And WE know that, during the dark ages, when few could read, even if they had the op-

portunity; not one person in ten thousand ever seeing a copy of the Scriptures, that they could not have advanced beyond the merest new born babes in Christ. And with the fables now being taught, we, at least, can see how little knowledge of the only true God and Jesus Christ whom he hath sent, was in the church at large, or even in this body, thirty years ago. Truly the growth began only with the restoring of the faith in 1878. And we are now very confident that the full growth is nearly completed. We, of this developing movement, born in 1873, lack but one year of the thirty.

Those not of us, and to whom it is not given to know the mysteries of the kingdom, cannot appreciate our position, it is foolishness to them; but I have a confidence never before experienced that we shall realize, soon after the passover season next spring, the equivalent to the anointing with the Holy Ghost and with power experienced by Jesus, when about thirty years of age. He will then surely "be glorified in his saints, and marvelled at IN all them that believe, in that day. With his body, it will indeed be Christ formed within.

It is a marvelous thing to expect, but marvelous things are coming. The enemy is coming in as a flood; the higher criticism, waning faith in the Scriptures, and infidelity of every grade is sweeping all before it; "Nevertheless when the Son of man cometh, shall he find faith on the earth?" is about ready for its answer. ["When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him, and the Redeemer shall come to Zion, (Isa. 59: 19.)]

In answer to inquiries concerning my eyes, I can thankfully say, I see about as well as I did a year ago. One eye is entirely covered with cataract, and the other partly so; but for about a year the sight has changed very little if at all, which encourages me to hope that it will answer for my work another year, or until the quickening from on high.

☞ The numbers on William St. have been changed, so please remember our address is now 180 William St.

HERALD OF THE MORNING.

Old series, from 1873 to 1896.

NEW SERIES.

Entered as second class mail matter at Rochester Post Office, Rocheser, N. Y.

VOL. 6.] MAY & JUNE, 1902. [No. 3, & 4.

THE BODY OF CHRIST.

[We are claiming that the church, the body of Christ, has never advanced beyond the condition of "babes in Christ," until this present movement in which "the faith once delivered to the saints" has been restored.] And further, that God's purpose was, to have the foreordained number, thus "begotten by the word," then fall asleep as babes, and "come to the fullgrown man" condition only after their resurrection. [That only the last generation, "we that are alive and remain unto the coming of the Lord," should "come into the unity of the faith, and to the knowledge of the Son of God, unto the fullgrown man," in this life.]

If we can give clear Scriptural proof of this, then our claim that the 33 1-2 years from the spring of 1873 to the autumn of 1906, is set apart for the development of the body of Christ from the condition of a new born babe, to the fullgrown man, giving the 3 1-2 yrs. from the spring of 1903 to the autumn of 1906, for the works we are to do, is. at least, a consistent claim.

The proof that the church has never advanced beyond that of a new-born babe, can be abundantly sustained; and also that it was the divine plan for it NOT to advance, until the set time when its growth would correspond exactly with that of Jesus himself.

The Bible is a strangly arranged book, no mere human production has such wonderful correspondences. Abraham made a father like unto God who quickens the dead, for instance. Thus: [First, Abraham has a bondservant son; so God has a son, (man born in the bondage of corruption.) Then Abraham had a son by

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a free woman, born from a dead womb, and afterward received from the dead in a figure; so God had a son Jesus, born of a dead race, and afterward received from the dead. The two mothers, Paul tells us, are the two covenants; one, that gendereth to bondage, answers to the Jerusalem that now is, and is in bondage with her children. The other is the covenant of promise, the resurrection covenant, and answers to the Jerusalem that is free, and which is the mother of us all.

Thus in this, as in many other things, there is correspondence between the two covenants; but that between the development of Jesus in person, and of his work, and the development of his mystic body, is perhaps the most startling and beautiful of all. Like him, so in this final movement representing the kingdom of heaven in epitome, his body had its infancy, from 1873 to 1878; its marvellous growth in wisdom during the next seven years, (making the movement under the HERALD OF THE MORNING, 12 years old in 1885;) after which, a growth in the knowledge of "all things that Jesus had heard from his Father; when, by the spring of 1903, this movement will be about thirty years of age; and 33 1-2, in the autumn of 1906. And we have had the assurance that the fullgrown man condition was almost attained, and for several years have expected the quickening in the spring of 1903; before seeing this exact correspondence with the development and work of Jesus.

Now if we can clearly show from Scripture that every one of these statements are Scriptural, and hence, must at some time have a fulfilment; surely the presumption may be entertained, every thing else being in accord, that this development of the Christ body is now having such a fulfiment.

First then, we will show that from apostolic times until now, the church, the real body of Christ, has remained carnal, even babes in Christ, as at the beginning. If this radical position can be unanswerably proven, we can but accept it.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in

Christ. For are ye not carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? (1 Cor. 3: 1–4.)

Did envying, strife, and divisions cease in the church when thus denounced? are there no evidences of carnality in christendom to-day, when instead of two, there are more than twelve hundred different sects; between which there has been blood, envying, strife, and persecution down through the centuries. If these things are the mark of carnality, of babes in Christ, when has the church risen above that plane? It was not God's plan that it should, until the present closing movement of the age, when it would come to the "fullgrown man, unto the measure of the fulness of the stature of Christ;" in exact correspondence with his development, with 3 1-2 years, like his, in which to do "the works that he did, and greater works than these.'

I think the first proposition, concerning the continued babe condition of the church is unanswerably sustained; but lest some should doubt facts presented to their own eyes and ears; look at a few Scriptural facts concerning the church: After the Son of man sowed good seed, an enemy sowed tares among the wheat; the mystery of iniquity began its work, wicked men waxed worse and worse; the sincere milk of the word was defiled so that even the first principles were obscured, (see Heb. 5: 12.) The true faith was lost, fables, and teachers having itching ears were required, because the church would not endure sound doctrine. Who, in the face of these Scriptures, and the facts, all down the centuries, dare assert that the church at large is higher and more spiritual now, or at any time during the dark ages, than was the apostolic church? and if not, where is its promised growth, even to the stature of Christ? If "we all" are to come to this stature, as affirmed in Eph. 4: 11–13; while the helps for perfecting the saints, and edifying the body of Christ are in the church, the beginning of such growth, from the carnal babe to the fullgrown man is either now be-

ing fulfilled, or that development is still in the future; since what the apostle defines as the carnal, or babe condition, still obtains to a vastly greater extent even than at the beginning.

This arrangement for developing the body of Christ so long as members of that body were to die, was a necessity; since, as that part of the one body taken out of the Jewish church, "could not be made perfect without us," neither could any member during the gospel age be made perfect one at a time; that which is perfect not having come, how could they be made perfect? An infant does not develop to the fullgrown man, one member of its body at a time; read 1 Cor. 12th chapter, and learn that the body is one body but many members, and have all been made to drink into one Spirit. How then could the body advance spiritually, one member at a time? such not being God's order for its development.

The church does not die, the gates of hades, SHEOL, cannot prevail over it. If the gospel age had measured but one generation, doubtless none would have died. In that case his mystic body would have come to the fullgrown man, to the "measure of the fulness of the stature of Christ," as he himself did; since such growth is the divine arrangement. Then, of course, no schisms, or falling away from the faith, would have been permitted by Him "who worketh all things after the counsel of his will." But as the one body was to be taken out "of all peoples, nations and tongues," the falling away from the faith was permitted, the true gospel of the kingdom, (the first dominion, lost by Adam, restored by Christ,) entirely lost sight of, leaving but the one gospel truth to the church, "Christ, and him crucified;" just what the apostle could preach to babes, and nothing more. On all other features of the "doctrine of Christ," there is "strife, envying, and division." Are ye not carnal? For while one saith, I am of Paul, and another, I am of Apollos; another, I am of Luther, I am of Calvin, I am of Wesley, I am of Campbell; I am of this creed, and I am of that belief. Even the leigon of creeds was not divisions enough to

complete the babel; and so each creed is divided and subdivided, until, like the camels of the Midianites, "they are in number, as the sand of the sea shore." Are they not carnal? are they not babes? are they fitly joined together as one body, all drinking of the one Spirit? while the body is thus rent asunder and scattered to the four winds. Where is the "one faith"? Who, speaking with authority, can answer? since every christian sect claims it for itself.

My answer is, until the lost faith began to be restored, it was to be found NOWHERE. How should it be, if as we have seen, christendom are still carnal, even babes, and cannot endure sound doctrine. Only in the autumn of 1878 did it begin to be restored. But some may say, you people only add one more division to the body of Christ, already rent into more than a thousand fragments. It is some one who can speak with authority, to whom we would listen. Then listen; for authoritative speech can now be spoken in words so Scriptural and easy to understand, that no excuse will be left to any one who remains in doubt as to where, among all this confusion, the truth is to be found. I speak advisedly, and ask no credence to statements not directly affirmed by a "Thus saith the Lord."

None can come to God except by Jesus Christ, the "minister of the sanctuary and true tabernacle which the Lord pitched and not man," of which that pitched by Moses was an exact figure, "For, saith he, See thou make every thing after the pattern showed thee in the holy mount." Does any one believe that Jesus being the high priest and minister of the true tabernacle, he will expunge or set aside, any one feature of the plan God, not man, has ordained for bringing fallen man to himself? that God would arrange a figure, a schoolmaster to teach us the true way of life; and then set it aside, after telling us plainly that if men do not speak in accordance with it, it is because there is no light in them. Now when we tell you that man was in the holy place before he sinned, that after and because of the fall, it was appointed unto men once to die; that Christ gave himself a ransom for all; and hence, that there

is to be a restitution of all things; all that are in SHEOL shall come forth; all that die in Adam, to be made alive in Christ, who is the resurrection and the life; are we not speaking in accordance with the law and testimony? restitution "spoken of by all God's holy prophets." Restitution places man where he was before the fall, in the holy place again.—Not in the holiest, beyond the "second vail."—And the first, or holy, (place, is a supplied word,) Paul says, is called the sanctuary, (Heb. 9: 2,) and the sanctuary is the church, (1 Cor. 3: 16, R. V. margin.) Thus, in the restitution, when restored from the present fallen condition, this tabernacle in which we groan, being dissolved, and having our house not made with hands, age-lasting in the heavens, we the church, will be the sanctuary, or "holy," of the true tabernacle of God, "the tabernacle not made with hands, of which Jesus is minister." While "heaven itself," beyond the second vail, where our high priest has gone, (Heb. 9: 24,) is the holiest.

God's plan for the development of sons, in bringing them to himself, is so clearly defined, step by step, that the way-faring man, though a fool, need not err therein. [And yet babes have not known this "highway of holiness," although it is spoken of by all the holy prophets since the world began; their eyes have been holden, because the plan has been for the entire body of firstfruits to be begotten by the word of truth before any one should GROW in the knowledge of that highway of holiness, that leads to immortality; since the body of Christ, must mature as one body. Our readers will understand that the "holy place" of the true tabernacle which the Lord pitched and not man, or the restitution age, is this highway that leads up to immortality and to God.]

In the figure of the true tabernacle, the holy place was between the court and the most holy; and no one could enter the holiest without passing two vails; the first, between the court and the holy place; and after that, the second vail between the holy place and the most holy. The court was the place of sacrifice and death; the holy place, for spiritual sacrlfice and wor-

ship; the holiest, beyond the second vail, was God's dwelling place. And Moses was commanded tomake every thing after this pattern showed him in the holy mount.

Of the true tabernacle, of which this was the figure, heaven itself, where our high priest sits on the right hand of the Majesty on high, beyond the second vail, is the Most Holy place. The holy place, between the first and second vail, is the condition of the church during the restitution, or resurrection age. In the court, where we now are, it is appointed unto men once to die. And the vail is flesh, (see Heb. 10: 20)

If this is the way to God, the way spoken of by all God's holy prophets, you may rest assured that there will be a "restitution of all things," all that man lost, life and dominion. Man before he sinned was in the holy place with but one vail between him and his God Sin plunged him into the court of death, outside the holy place. Atonement, restitution, brings him back. Sown in corruption, he is raised in incorruption; as before he sinned. Not incorruptible, he can fall again in a second death, and for this there is no sacrifice. Those having part in the first resurrection cannot die any more, on such, the second death has no power.

Now this tabernacle arrangement places two vails between the court and "heaven itself," where Christ has gone, (Heb. 9: 24.) And the vail answers to the flesh. Man passes through the first vail between the court and the holy place, through death and resurrection; but this is only restitution, since man was in the holy place before he sinned. And, [whether men believe it or not, "Elias (the promised seed) truly shall first come, and restore all things," all that was lost by the first man's disobedience. This, however, takes no one into the spirit condition; there is a second vail; and only "the second man is made a quickening spirit."] A spirit hath not flesh and bones; hence, the second vail, that between the holy place, aud the most holy must be passed, before we enter that condition.

Now whoever teaches that at death, any man passes directly from the court, this present dying condition,

into the holiest, or heaven itself; or passes into the spirit condition at resurrection, ignores the holy place of the true tabernacle, of which Jesus is the minister, and therefore, do not speak according to the law and testimony. Hence, "there is no light in them."

Now among the twelve or fifteen hundred sects and divisions of christendom, Roman catholic and Protestent, not one is in harmony with this God given test. Nearly all of them ignore the "holy place," or restitution age, the second MAN kingdom, entirely; teaching that all, both good and bad, enter the spirit life at death. A few, however, of this vast number of sects have a glimmering of the restitution age; enough to make them "see men as trees walking," perhaps; but see nothing as it really is. Some, those of the Miller movement, see the second man kingdom, or holy place, as the eternal abode of the saints; knowing nothing of a "second vail," still separating them from the holiest. Others see the first vail as only for the saints, expecting the Jews, and the Gentile nations to pass into Christ's kingdom regardless of any vail. Still others teach that the saints, but no one else, pass from the court into the spirit condition, hence beyond the second vail into the most holy, without passing through the holy place;—an impossibility, since there is no such way into the holiest.—

Thus, not one of all this multitude of christian sects, speak in harmony with the law and testimony. Hence, when we say they are carnal, even babes in Christ, and have no light in them; we have the authority of Holy Scripture.

What then is the true gospel faith? In a word, it is restitution; not in part, but full and complete. After the death penalty on the Adam race is executed, man is to be born again on a "second man Adam" plane. And the command to subdue the earth and have dominion, will be successfully carried out by Christ; for he must reign till all enemies are subdued. The gospel of the kingdom is the good news of this glorious reign of Christ. Why has God spoken of "The times of restitution, by all his holy prophets," if it is not a

foundational gospel truth? It has no place during this age, since the times of restitution do not begin until he sends Jesus, which before was preached unto you, (Acts 3: 21.) The gospel is only the good news. This gospel age, now about to end, is the time during which the promised seed that is to reproduce, restore, the race, is to be perfected; it is merely the time during which the second man and his "wife," are being perfected.

Restitution only brings man back, or through the first vail again where he was created, and so lands no one into the most holy, or spirit condition; there is a second vail for the second man. As God has given a perfect figure of the true tabernacle of which Jesus is the minister, and you can get to heaven only in God's ordained way, is it not safer to hearken to one speaking in harmony with both the law and testimony, than to follow any of these thousand and more carnal babes in Christ? not one of whom have the true gospel faith, or understand and teach in harmony with the true tabernacle system, as is now so plainly made manifest.

I must again refer to the marvellous accuracy or correspondence between the development of Jesus and of his mystic body, both as to time and character.

He had his time of infancy; at 12, he showed much knowledge of Scripture truth. Then continued to increase in wisdom, subject to his parents, until a full-grown man of 30. Thus implying that to all apperance, he differed little or nothing from other people.

This movement, beginning in 1873, had its period of infancy; at 12, or 1885, the complete restitution faith had been restored, and confirmed. After which, and until now, we have continued to grow marvellously in the knowledge of the Son of God, and what God has purposed in himself, to do through Christ. In one more year the full age of 30 wlll be attained; and the evidence, entirely independent of this correspondence, as we all know, is that we shall receive the quickening next spring; after which, for 3 1-2 years, do the works that he did, and greater works than these.

Now notice still further, the exceeding accuracy of the correspondence in the degree of knowledge as well as in the order and time of such development.

During this period of growth, we were to learn the same things that he learned, and attain to all the wisdom to which he attained. This is a wonderful claim, no wonder these selfsufficient grey-headed carnal babes called masters in Israel, think it blasphemous; nevertheless it is a perfectly Scriptural claim. "All things that I have heard of my Father, I have made known to you." And the Spirit was to bring his words to our remembrance; and helps are to continue until we ALL come to the stature of Christ. When we shall not only know the same things that he knew, and do the works that he did, and greater works; but do them in the same measure of time. Truly such things are almost beyond belief. But no one can Scripturally deny any of these things; and we who understand, must accept them. Who can deny that christendom does, and has always had divisions, strife, and envying? that a falling away would make them unable to "endure sound doctrine." That, until "the faith once delivered to the saints," was restored, none were able to speak in accordance with the LAW and the testimony.

I tell you, men and brethren, the time is at hand; the church, the true ECCLESIA, is to be presented to her Lord, without spot, or wrinkle, or any such thing. And when thus presented, it will be found that the "wife hath made HERSELF ready;" that the fine linen, clean and white, is the righteousness of the saints.

The question is asked, Why we claim 1873, as the beginning of this second phase of the movement? is it not because it makes the correspondence complete; in other words, is the wish not father to the thought?

Answer! There is a correspondence or parallelism between the Jewish and gospel ages; each based on the number 12; each ending with an advent of Christ; and each representing Israel, or the circumcision. One ENDING with the development of Christ, the other with the development of his body or 'wife.' All of which, together with the facts that christendom as a body has

not, with its thousand divisions, advanced beyond its carnal, or babe condition; but the true church MUST end by coming to "the unity of the faith, to the fullgrown man, even to the stature of Christ; which means, to a knowledge of all that he had heard from his Father, and the power to do as he did, and overcome as he overcame. All this, to be accomplished at the very end of the age, could hardly fail gendering the thought of such correspondence. More especially as we are in the closing movement of the age, and are actually experiencing just such a fullgrown development.

But the facts are that 1873, where the 6000 years from the creation of man, are supposed to end; stands related to the second half of this dual movement, as 1843, was to the first half, or Miller movement. And as this parable represents, in epitome, the kingdom of heaven, it represents its dual character, or the two phases of Jerusalem's warfare. The former, so far as the restoring of the kingdom, ending in failure, because "he came to his own, and his own received him not."

With the Miller movement, 1843 was the objective point, the time when Christ was to come; that is, if they had understood, it was the time his body, as a new born babe should have began its growth.—Since the Head cannot come until the body is ready to receive it.—But, like the coming to the first house, it was a failure, the body failed to mature.

His argument, in brief, was, the 2300 days of Dan. 8, reached to the end. 490 years of that period ended at the crucifixion, in the spring of A. D. 33. This left 1810 years, which from the spring of 33, ended in the spring of 1843. Bro. Miller had no other definite time.—The fact that the 1290 days ended in 1844, has nothing whatever to do with the Miller position; that belongs to the diagram arrangement.—What they expected did not transpire, and yet there was a 30 year blank to 1873 for such development, had it been God's order to have the body develop at that time; just as there was 30 years from Jesus the babe, to the coming of their "anointed Prince," had they received him.

Bro. Miller had been looking forward to 1843, for

years; but expected nothing until that time; hence, 1843 would be the beginning or birth, of what ever was to transpire, and not when he began to expect it.

So 1873, the year the HERALD began to be published, and where the 6000 years ended, was the time to which we looked forward to for years, expecting nothing before that. But from that time, not understanding the time for the growth of the body of Christ, we have been in constant expectation; until, having passed the stage of infancy, and youth, we have reached that of the fullgrown man. Nor is this growth a new thought since we have long recognize the fact that after getting the exact truth as to the chronology, the foundation on which the diagram and this whole movement rests, there was positively no development of truth until the autumn of 1878, when with the replenishing of our lamps, the lost faith began to be restored. And surely we have known for some years that the body has been approaching towards the fullgrown man. While the exact measure of the time for that growth, has but recently come to light.

The chronology ending in 1873, on which the prophetic arguments, the framework of this development, rest; is associated with this movement, and marks its birth, as truly as the great foundational truth enunciated by the angels at the birth of Jesus, marks the beginning for actual redemption through Christ. 1873 marks the birth of this movement, whether it be of man, or of God. And the growth of the body from infancy to its present standing, has been in exact correspondence to that of the growth of Jesus. And this fulfilment, to my mind, stamps it as from heaven.

"HIS WIFE HATH MADE HERSELF READY."

This statement suggests many new thoughts How does the church make herself ready for the marriage? It must be that she does, since it is so written; but how? I think we can find the answer; at least, we can try. In Rev. 19: 7, she is called his wife, before the

marriage. A bride or wife is always so spoken of after the gathering for the marriage, but never before.

We speak of the bride, how she was dressed on coming in; on whose arm she leaned, who gave her away, etc. But a month, or a week, or even a day before the wedding she is spoken of as engaged, but never as a bride. So during the gospel age, the church is "espoused unto one husband, even unto Christ," and not till called to the marriage, is she called the wife.

As we now are, there is much to be done before the readiness for the marriage. [The wedding garment, the faith once delivered to the saints, is but a small part of the readiness.] Truly we are SAVED by faith, or a belief of the truth, but a readiness for the union with Christ only begins with salvation. The quickening of our mortal bodies, what we expect next spring, is salvation; and God is the saviour of all men. That, however, only enables the law to do what, prior to that, it "could not do because of the weakness of the flesh."

The law is ordained unto life; and obedience entitles us to eternal life, (Luke 10: 26, 27.) But how to obey I find not, for what I would that I do not. The quickening by the Father, in consequence of Christ's atoning work, enables us to overcome this weakness of the flesh, so that the law ordained unto life, can work in our members that which after the inward man, we have come to delight in. Here is the difference between salvation, which in due time will come to all men, and eternal life. One is a free gift, because of the obedience of one man; even as death passed upon all because of the disobedience of one. Eternal life comes only to the overcomer; "he that overcometh, to him will I give to eat of the tree of life that is in the midst of the Paradise of God."

When quickened by the Father,—who also "raiseth up the dead and quickeneth them;"—we are to do as Christ did; not only the works that he did, but obey the law ordained unto life, and thus win eternal life by obedience, as truly as did he. But this is not all that makes the wife ready; this is the fine linen clean and white, HER righteousness with which she is to be

arrayed; but every one who wins eternal life during the kingdom age, will be thus arrayed in their own righteousness. In other words, no one will ever get eternal life until they learn obedience to God. Prior to that, even the resurrected man has only probationary life. Christ had probationary life; when quickened by the Father, we shall have it; and so the world when quickened by the Father, will only be on probation for the life that is in the Son of God,(1 John 5: 11.) Only the overcomer will have right to the tree of life; hence, the rest of the dead, who do not come forth unto the resurrection of life, but only unto the resurrection of judgment, LIVE not until the thousand years are finished.

The wife is one body, and to make herself ready, every member of the body must be complete, fullgrown and perfect. I think Eph. 4: 13, means more than we have hitherto supposed it to mean. That in this case, "we all," refers to the entire body, every member. In which case, helps in the church will continue until all, the dead in Christ, as well as the living, come to the perfect man.

This calls for marvellous works; the dead will come forth with just the spiritual light they had as they fell asleep, no more, and no less. Most of the body have fallen asleep as babes in Christ; they will have everything to learn. Some, the apostles who like Paul, "kept the faith;" and those of the Mosaic age that came out of their graves and were at the washing of the High Priest's flesh, during that 40 days, will perhaps, have but little to learn; still they must come to the knowledge of what was closed up and sealed until the time of the end, that which neither prophet nor angel could then understand. So there will be something for all the resurrected saints to learn; and much for most of them, before "we all come into the unity of the faith, and of the knowledge of the Son of God, unto the fullgrown man."

We are now inclined to think this preparatory work of making herself ready, is why the dead in Christ rise first; that is before the twinkling of an eye change as

we are, together with them, caught up to meet the Lord. When thus presented to him, the entire body, every member, must be complete, without spot, etc. Then it is certain those of the body who have fallen asleep as babes in Christ,—the large majority of the 144 000,—must be made ready, after they are raised, and before the twinkling of an eye change from the image of the earthy, to the image of the heavenly; and as the wife is to make herself ready, this work of readiness, must be accomplished within and by the body.

Doubtless this is why the Elijah is to be hidden during this self development. The quickening by the Father is equivalent to conception; and Elisabeth hid herself five months before Jesus was begotten, (Luke 1: 24.) Jesus answering to the entire body, or man child; while John answers to the beginning, the forerunner of the entire body. This five months may be the time before the dead in Christ are quickened. The "Father raiseth up the dead and quickeneth them;" he also quickens our mortal bodies, if his Spirit dwells in us; but his Spirit does not dwell in the dead. Thus there are the two classes to be quickened; and yet the entire body will be born at once into the image of the heavenly; for we shall in no wise go, to meet Christ, before them that sleep.

The only life recognized by Christ, is eternal, (age-lasting) life. Conditional life, such as we shall have after the quickening, and before the birth, is not eternal life; we must overcome before that is attained; and these "come forth UNTO a raising up to life," or resurrection of life. The Father quickens, and Christ raises them up and gives eternal life. And during gestation we have a hidden life. Thus the Elijah is hidden. And when the body of Christ, that which has let, or hindered the mystery of iniquity, is taken out of the way, then shall that wicked be revealed with all power and signs and lying wonders. Then will follow the famine for three years and six months, "Not of bread, nor of water; but of hearing the word of the Lord."

We had supposed that as the Christ body are to do such mighty works, there could be no such famine at

that time; neither could they be hidden. But they are in process of development, making themselves ready for the marriage; having nothing to do with the world. Their works will make men marvel, it is true, but the mystery of iniquity revealed as the man of sin, will also do "great signs and wonders, saying, I am Christ, and shall deceive many" so that christendom will not know what to believe. Even the elect, not the Christ body, but the remnant of the seed of the woman, "the seven thousand, that have not bowed the knee to Baal," elect of the servant class; these, if possible, would be deceived. The Elijah hidden, false Christs and false prophets, doing great signs and wonders, and claiming to be the true Christ body, will deceive, notwithstanding the real body of Christ may be doing marvellous things. Taken out of the way, they no longer teach, or oppose the false Christs, so that the man of sin is revealed with "ALL power and lying wonders;" the Elijah, though doing marvellous things towards his own development, will not be recognizable from other wonder workers; and so will be hidden until the famine is about to end. This is the "hour of temptation which shall come upon all the world, to try them that dwell upon the earth," (Rev. 3: 10.) This body, however, being kept from that temptation.

In making herself ready, the espoused of Christ has a great work before her.—You will remember, that after the quickening, she is to live by her own faith, do the works that Christ did, and greater works; obey the law ordained unto life, and overcome, even as he overcame, before being entitled to sit with him in his throne. —There are some of the body who have fallen asleep since the 1335 days ended in 1889. These, there is satisfactory evidence to prove, will be raised to this old Adam forfeited life, even as were those raised by Jesus; freed, of course, from the disease from which they died. These will be quickened as they attain to the fullgrown inward man.

But the dead in Christ are to come forth, incorruptible, but not having eternal life; they come forth UNTO the resurrection of life. Incorruptible because they

cannot again fall, or be corrupted. Restored, they come forth physically perfect as was Adam; brought forth "under the apple tree," (Solomon's Song, 8: 5.) That is, to a trial of obedience, or disobedience, in order that they may overcome; even as the wife of the first man was overcome; this being the reverse of the fall; since as they were then not corrupt, but corruptible; now they are incorruptible, and will overcome.

We have thought hitherto, that the actual overcoming would be confined to the living, who would represent the entire body; but it now appears that the entire body, every member must be complete before the twinkling of an eye change; that is, restitution must precede the higher condition of eternal life; and restitution belongs to the plane on which man was before he fell. And there is to be a restitution of all, not of a part, merely. Hence, the dead in Christ, as well as "we that are alive and remain," must first be restored before entering upon a higher plane of life. And stopping, as it were, on this plane, explains why they rise first, before we with them are "caught up together to meet the Lord."

Now, until the quickening, we live, that is, our inward man, by the faith of the Son of God; after the quickening we shall live by our own faith. Thus we, like John, and all who have part in this first resurrection, are "beheaded for the witness of Jesus and for the word of God," (Rev. 20: 4;) even as Eve was separated from her head while being tempted. Thus the wife is to make herself ready; and the fine linen is her own righteousness.

THE WIDOW'S SON,

raised by Elijah.—The "free woman," or Eden system, like Sarah in the allegory, was put away and the bondwoman taken to wife in her place. Thus put away, she is represented as a widow, "Thou shalt not remember the reproach of thy widowhood any more," (Isa. 54: 4.) The dead in Christ are that widow's son. And Elijah is to restore ALL things, even himself, in making the "wife" ready for the marriage. Raising the dead in Christ will be the greater works we are to

do, of which Christ speaks. But, you may say, it is the Father who raiseth up the dead and quickeneth them; true, but God works only by agents; all things were made by Christ; and God will judge the world by that man whom he hath ordained. The works I do are not my works, said Jesus, but the works of him that sent me. "Of myself, I can do nothing." Elijah will be the agent to raise the widow's son, for the body of Christ is to make itself ready for the marriage.

All this, from the quickening in the spring of 1903, to the autumn of 1906, is only the hidden process of preparation for the birth. It is the travail of the woman, while bringing forth the man child that is to rule the nations. A woman does not travail in pain to be delivered, until the child is fullgrown; then the travail begins. This man child, born when she travails, like Christ, born before she travailed, (Isa. 66: 7,) is born, not an infant, but like the resurrected new born risen Christ. When the travail begins, the dragon, or man of sin, "that old serpent called the Devil and Satan, that deceiveth the whole world," is seen to stand before the woman, to destroy her child as soon as it is born. That old "serpent" that tempted Eve, in the figure, is again permitted to try to deceive this wife of the second man, so that the body of Christ may be born again in the court, or death condition. But having learned the way of life, the body comes victorious over the world, the flesh, and the devil. When born, after the overcoming, at the twinkling of an eye change, it is into eternal (age-lasting) life; the entire body being born at one and the same time. The New Testament recognizes nothing as life, except eternal life, the new covenant life that Christ gives. While it is "the Father that raiseth up the dead and quickeneth them;" hence, when thus raised, they are only on probation for life, the same as we, and enter into life only after they overcome.

We dwell on this distinction between the quickening of the DEAD, by the Father; and the giving of, or raising them up to the plane of eternal life by Christ, because it explains other Scriptures. Thus: "The rest

of the dead live not until the thousand years are finished." Though raised up and quickened by the Father, it is only a quickening as it were, in Christ; but they do not live, until born into the new covenant life; and are counted as dead, until thus born into life.

So with the dead in Christ; they come forth unto a raising up to life. Incorruptible, because they come forth unto such a resurrection out of the death condition. Thus, "They that are counted worthy to attain that age, and the resurrection from the dead, are equal to the angels, neither can they die any more." While the rest of the dead attain to that world, or age, but not to this raising up to life until the thousand years are finished. This is the first resurrection.

As the Elijah is to raise the son of the widow, or the wife make herself ready; these things are doubtless the greater works to which Christ refers. But how shall we, perhaps a 144 in number, "one of a thousand," (Job 33: 23,) raise the dead in Christ? It will not be our work, but the Father's. Jesus prayed to the Father who always heard him, (John 11: 41.) Can we not ask the Father for a thousand who sleep in Jesus, when the hour comes, as easily as for one? and is any thing too hard for Him? But how will they come forth? not by our presence at their graves, as with those to come forth with their bodies, as did Lazarus; for with these dead in Christ it is not that body thou sowest; but a God given body, not made with hands; that is to say, not of this building made by woman; it is the true tabernacle called the sanctuary, or holy place; age-lasting in the heavens. They come forth physically perfect, as did Adam; while spiritually they will be as when they fell asleep, and come to the fullgrown inward man, and overcome; every member of the entire body coming to the perfect man together. Thus the wife will make herself ready.

There is no precedent for such things, it is true; for "Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children."

"THE TABERNACLE OF GOD SHALL BE WITH MEN."

The true tabernacle of which that reared up in the wilderness was a figure, has never been understood by the church, which has remained carnal, even babes in Christ; nor can it be understood until they come of full age; it is spiritual.× The church is now called the sanctuary, or holy place, only because we have died, been buried, and resurrected, and so have in figure, passed into the holy place. Still the tabernacle of God is not yet "with men." It is not until we get the victory over the beast,(1) and over his image,(2) and over his mark,(3) and over the number of his name,(4) that the "temple of the tabernacle of the testimony in heaven is opened," (see Rev. 15.) The holy, (place, is a supplied word that does not belong to the spiritual,×) was with men for a little while, in the person of Christ; and will again "be with men, and dwell with them."

The church is the sanctuary or holy place, "Know ye not that ye are the temple of God," (R. V. sanctuary,) or holy place. We are now in spiritual× Egypt; the tabernacle was reared up in the wilderness, not in Egypt. Egypt was the place of death for typical Israel. (They were not supposed to die in the wilderness unless they rebelled.) Nothing was to decay, their garments waxed not old; and as with Moses, his eyes waxed not dim, nor did his natural strength abate. And when baptised out of Egypt, "there was not one feeble person among their tribes," (Ps. 105 : 37;) and Judah was his sanctuary. The sea(1) saw it and fled; Jordan(2) was driven back," (Ps; 114: 1–3.) "Now these things happened unto them as types for us," (1 Cor. 10: 11, mar.) Man is sown in weakness, raised in power; there will not be one feeble person in all their tribes, on going out of spiritual× Egypt; and Judah, to whom belongs the birthright, with their "Lion" head, will be his sanctuary. And only the rebellious to whom he sware that they should not enter into his rest, will perish by the way. Joshua 5:4-7.

When Christ's death ended that tabernacle system which was a figure for the time then present, the partition wall excluding the Gentiles was abolished, and the old Adam world, the court of the true tabernacle which the Lord pitched and not man, began to be made manifest in the person of the resurrected Christ. The holy, the first of the true tabernacle is mankind restored; Paradise, the Eden system, the new heaven and new earth wherein dwelleth righteousness. Not the globe, but mankind. Notice, the court is not the earth, but fallen man; the holy place is the restored man; and the most holy, our ultimate Divine condition. We are the tabernacle of God, he walks in us, and dwells in us. Adam was in the holy place. So Christ was in the holy; but like Adam, fell into the court of death, on laying down his abiding life in the garden. The holy, and most holy, are called heavenly places, the church being the 'kingdom of heaven,' or will represent it when the saints "take the kingdom under the whole heavens, and are really in the holy place, (or) condition.

The holy, being the first heavenly place, Christ was IN heaven, until he came into the court, or under the curse. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven," (John 3 : 13.) When in the form of God, he emptied himself and came down from the most holy, to be born into the holy, he was not the Son of man; but when in the garden, he descended into the court, it was the Son of man that came down from heaven. I understand this now - am so glad.

He was the tabernacle of God, that is the first, that in which the candle stick, the light of the world, shines. God dwelt in him, reconciling the world to himself — It is the holy, the completed Christ, head and body, that will make all crooked things strait, and reconcile the world to God.—"And there shall be no man in the tabernacle of the congregation when he goeth in to make the atonement in the holy (place,) till he comes out, and has made the atonement," etc. (Lev. 16 : 17.) These so called holiness people, have not yet ascended,

× apart from us. I Thess. 4:17

neither has David; nor those that came out of their graves after the resurrection of Christ, to be incorporated into the Christ body at the washing of his flesh. No man can be there "until he come out," after the atonement is completed. "They could not be made perfect without us." And those who speak not in accordance with this teaching of both the law and testimony, have no light in them.

Christ was the "holy," but he has ascended into heaven itself, where he was before; and the heaven must retain him "until the times of the restitution of all things. Then the tabernacle of God will again be with men, and God will be their God.

As the death of Christ broke down the partition wall between Jew and Gentile, bringing the whole world into the court of the true tabernacle, so that no barrier now prohibits mankind from worshiping God; and the elect church can now be gathered out of all nations, so his second coming and kingdom, bringing in the resurrection of the dead, removes the wall around the holy place. That is, when that partition wall was broken down, it brought the world into the court; so resurrection, restitution, brings the world into the holy place. This is God's plan for eventually bringing fallen man to himself. First, into the court, then into the holy place, and after that into the Most Holy.

If it be asked, How we know this is the way to God, I answer; when Christ's death broke down that partition wall, it brought the world into legal relationship to God, so that a seed, the church of the firstborn, could be taken out of all nations, (Rev. 5: 9.) And when the wall around the holy place is removed, it also becomes world wide, so that "the nations of them that are saved, walk in the light of the city," (Rev. 21: 24.) The city is the bride or church, the name New Jerusalem being written on the overcomer, (Rev. 3: 12;) and the church, one but many, are the seven golden candlesticks located in the holy place. The tabernacle, the figure of the true, had a covering of first, ram skin, then badger skin, and third, a cloth of linen over all; so that not one ray of light from the candlesticks

could, or ever did reach the court. It is not given to them that are without, to receive one ray of spiritual light. Babes can see only the letter, Christ and him crucified; they must be in the holy place before seeing the light from the candlesticks. The holy is now IN the court, that is, surrounded by the court; thus the light is in the darkness, but the darkness comprehendeth it not.—The holy remains in the court until the elect seed is taken out from among the Gentiles; then the court will be abolished.—Resurrection brings man through the first vail, and into the holy place, where the light from the candlestick will shine, and the nations of them that are saved, will walk in the light of it, until the knowledge of the Lord shall cover the earth, as the water covers the sea; "for God will have all men to be saved, and come to the knowledge of the truth."

CHRIST SACRIFICED IN THE HOLY, IN THE COURT.

And his body must eat the flesh of the sin offering in the holy place while it is within the court, since the seed of the woman must be perfected, and the kingdom set up, in the days of the Gentiles; and hence, before the court, (which exists only because of the fall) is forever abolished.

From the language of Lev. 6: 16, and other places, some have supposed the court is called the "holy," or holy place. "With unleavened bread shall it be eaten in the holy place, in the court of the tabernacle of the congregation they shall eat it;" (see also verses 25; 26) from which it appears that the sin offering was eaten "in the holy place shall it be eaten, in the court of the tabernacle of the congregation." Christ is the sin offering, and his flesh is to be eaten; but where? in the holy place in the court, is the answer.
The court surrounded the holy place; hence, the holy place was "in the court." The court is the fallen man; the "holy" is the restored or unfallen man; the holiest is the divine, or God condition. When the Adam race have passed away, the holy, will cease to be "in the court." Christ and his body, perfected before the court is removed, (as it is to be, since the kingdom

is to be set up "in the days of these Gentile kings,") is the "holy IN the court." And it was only Aaron and his sons who were to eat the flesh of the sin offering and all these holy things, that were to be eaten in the holy place, in the court; (see Lev. 6 : 16, 26; and 7 : 6.) No others except the high priest family were to thus eat in the holy place, in the court, either of the sin offering, or burnt offering, or lamb of the trespass offering, all of which were holy, and were killed in the holy place, (Lev. 14 : 13.)

Christ, in whom all these had their fulfilment, laid down his life in the holy place. He, like the unfallen Adam, being sinless, was the tabernacle of God; the first, wherein was the candlestick, the light of the world, (Heb. 9 : 2.) Thus he was 'the Son of man in heaven;' and entered the court, only when he came under the curse of God, after giving up his life in the holy place.

To eat the flesh of this sacrifice, is to appropriate, or assimulate the Christ nature. We do that by faith now, but not in fact, until the entire body enter the holy place, to become one with him. And as this is before the times of the Gentiles end, we the royal priesthood, eat the sacrifice while yet the holy, is in the court as the law requires. If our High Priest's body did not pass through this change until after the old Adam race passed away, we would eat the flesh of the sin offering in the holy place, just the same, but not in the "holy, in the court." The law is a shadow of good things to come; it agrees with the testimony, teaching that the Christ body is to be perfected before the old Adam race pass away.

The common people never ate of these sacrifices, not even the lower order of Levites, only Aaron and his family, his own flesh and blood. Only Christ and his body, the second man and his wife, the promised seed, are to be saved, or restored out of this fallen race. It was only the first man and his wife that fell; all others were born in this fallen condition. So only the second man and his wife, a seed, are developed out of the fallen condition; all others will be born in the holy place, not developed to that condition. Thus we learn

why the high priest family were to eat the sacrifice, "in the holy place, in the court." And why the sin offerings were killed in the holy place.

How wonderfully accurate is the agreement between the law and testimony; and finding this, no doubt can remain that we are walking in the light.

As the most holy is beyond the holy place, it follows that on entering the holy, evil is not yet entirely eradicated; else there could not be another condition called "the holiest of all." During the "times of restitution," or reign of Christ, since they only begin when He sends Jesus; he reigns until all enemies are destroyed, and all crooked things made strait, before he gives up the kingdom to God, even the Father; and thus "reigns in the midst of his enemies." It follows therefore, that in the new heavens and new earth in which righteousness dwells, promised in Isa. 65 : 17; that evil will not be extinct, "for the child shall die an hundred years old, but the sinner an hundred years old shall be accursed," (com. Isa. with 2 Peter 3 : 13.) The holy city, the sanctuary, and the bride, are one and the same, the perfected church; the tabernacle of God; the candlestick, or lamp for giving light. "And the nations of them that are saved (from the Adamic death,) walk in the light of it." And yet, without the City, are the sinners accursed, "dogs, sorcerers," etc.

In leaving out the restitution age, and church of the firstborn, or holy, from between the court and most holy, all redemptive work for the world is ignored.

QUESTIONS AND ANSWERS.

"Did it mean death to Christ when he emptied himself and was made flesh? And if so, did he not die twice for our sins'"?

Death came by sin, and Christ did not die until he laid down his own life in the garden and was made sin for us. What occurred to him as the angel of God's presence, when being in the form of God, he emptied himself and took the form of a bondservant, is reveal-

ed only in the above terms. To empty himself means "to make void, to contain nothing." We can only reason on this, since nothing more is revealed. As at that time he was in no way associated with sin, such a change cannot Scripturally be called death; but only suspension of life. Suspension of mental action is sometimes experienced. Only a few days ago, a traveling salesman suddenly experienced a strange sensation, and in a moment his former life, his name, business, and all knowledge of himself was gone. He wandered about, was robbed by tramps of money and clothing, taken as a vagrant, and put to work as a bondservant. In a year or two his former life began to dawn upon him and all returned. Then what he had just experienced during his vagrant life became a total blank.

We know so little of the laws of life that, like the Sadducees, we often "err not knowing the Scriptures, nor the power of God." In emptying himself, Christ's former life became a blank; and when born of woman, he entered upon an entirely different life, and knew nothing of divine things only as a human child growing in wisdom, taught by the Spirit of his Father.

Question! Heb. 2: 14; "That through death he might destroy him that has the power of death, that is, the devil." As Christ's death ended the Jewish age, and that tabernacle system, does not that system which was unto death, personified, refer to "him that has the power of death, that is the devil?

Understanding why Christ died, is not this devil a personification of children of old Jerusalem, or that system destroyed by the death of Christ?

Answer! No, certainly not. Christ did not die to bring the Jewish system to an end; that was only an incident apart from the main design, which was to become "Lord of the dead." He took on him the nature of the seed of Abraham, and heir to that typical kingdom, David's throne, to bring that system to an end, in harmony with type and antitype; since an antitype, the substance, must hold such relation to its shadow. "What think ye of Christ? whose son is he?" This dual nature prepared the way for a change from

the old to the new covenant, from the natural man, to the spiritual. Christ the seed of the bondwoman,* would have been born, and planted, (fallen into the ground and died,) just the same, if there had been no Abraham or allegorical seed. And through his death and resurrection, would have bruised the head of him that has the power of death, just the same. I cannot blame you for a desire to get rid of the devil, but be patient and do not give way to the devil and become a Sadducee; when he has served the purpose for which he was raised up, Christ will destroy him.

Question, by the same brother. "If the Devil and Saten, the deceiver of the whole world, is a fallen angel, how is it that an angel can fall before he is tried? as their trial, before they can become sons is yet future, Christ being the first."

Answer! The angels that kept not their first estate and were cast down to hell, (tartaroo, the lower atmosphere,) are intelligences, spirits; not myths, nor evil principles in humanity. Unfallen angels like Gabriel who "stands in the presence of God;" who came to Daniel, and 500 years after, to Mary; angels that rejoice over every sinner that repents; angels appointed to minister to every child of God, to all who are heirs of salvation; angels "by whom the word was spoken" during the Mosaic age, are realities, as truly as is the Son by whom he now speaks to man. While fallen angels, demons, are no less real intelligences. And Satan is their prince, "prince of the powers of TARTAROO."

I cannot believe it was an evil principle inherent in Christ's nature that set him on a pinacle of the temple, nor that all tendency to evil in man, is to be bound a thousand years while death continues, and the sinner an hundred years old is accursed. "That old serpent called the Devil and Satan, that deceiveth the whole world," that deceived the woman and not the man, was something distinct from and outside of the human nature possessed by man as well as woman; especially as it was the unfallen woman that was deceived.

Question! Does not "Lucifer son of the morning," of Isa. 14; refer to the kingdom or king of Babylon?

* Lu. 1:38.

Answer ! Yes ! certainly it is applied to the king of Babylon, in the letter; but there is a mystical Babylon. And so is that old serpent, called the Devil, and Satan, (Rev. 12: 9,) cast out into the earth; and knowing that he hath but a short time, (verse 12,) applied to the Roman empire, "having seven heads, and ten horns," as in verse 3. Babylon, as well as the Roman empire, and all the world, led captive by "the prince of this world," represent the ruler of the darkness of this world, and so are called by his name.

That old serpent, called the Devil, and Satan, which deceiveth the whole world, by any fair interpretation, is the same that began his deception in Paradise, by deceiving the as yet unfallen woman.

Babylon in Chaldea, was a type of mystic Babylon; (see Isa. 13; Jer. 51; and many other Scriptures, and compare, by the references, with Rev. 18.) Isa. 14: refers to the restitution age. "For the Lord will have mercy on Jacob, and will yet choose Israel; and set them in their own land." Natural Israel from literal Babylon, spiritual Israel from mystic Babylon.—Do not fail to read and compare the two, as requested—"And it shall come to pass in that day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppresser ceased ! the golden city ceased ! (verses 3, and 4,) see also the remainder of the chapter.

'Take up this proverb against the king of Babylon.' A proverb in Scripture means a dark saying that requires interpretation, (see Proverbs 1: 6. This fall of Babylon in spirit, refers to mystic Babylon, when it falls to rise no more; and its king is Satan, the prince of this world, (see John 14: 30, and Luke 10: 18.)

In prophecy type and antitype are so blended that it is very dificult to make a clear distinction; since a type is spoken of as though it were the real thing.

As "the dragon, that old serpent, called the Devil, and Satan, is represented by the Roman empire, so in Isa., Satan is represented by the king of Babylon.

"Called the Devil, and Satan." When Jesus called the Jews, Children of their father the devil, who was a liar from the beginning, I do not think he referred to the Roman empire. And when he said, "I saw Satan as lightning fall from heaven," I can't believe he referred to the king of Babylon. Nor do I believe that Rev. 20: 1–3, refers to the Roman empire to be held in check, that it should deceive the nations no more, until the thousand years are ended. We know but little of spirit life, and that little is mainly negative; of their nature we know nothing except that they do not have flesh and bones. But we know they are in the form of God, and that their type of life is higher than that of man; since Jesus was made a little lower than the angels.

Our brother asks, "How could an angel fall before he is tried"? Evidently placing the trial at the time when, like Christ, they are on probation for begotten Sonship. Such, however, is not the trial of an angel, but of one when made a little lower than angelic life. And those in that condition, are not supposed to fall. THEIR trial preceeds their being made flesh; and only those who "kept their first estate," will ever become Sons. Fallen angels, with their prince, are demons; "reserved in chains of darkness unto the judgement," (executive judgment;) since they are eventually, when God is done using them, to be cast into the lake of fire prepared for them; and which, to the finally rejected of mankind, is a second death.

It is probable, since there is an angel for every child of God; and both fallen angels and men who are to be finally destroyed, that their numbers are also equal. That is, as many demons, as their will be of humanity who perish. Hence, the name of those by whom the human heart is infested, may well be "legion."

Spirits are limited in the exercise of their power over humanity, by the will of man. No spirit, either angel or demon, can force themselves upon us. Around every person there is, so to speak, a charmed circle into which none can enter unbidden; resist the devil, and he flees from you; resist the Holy Spirit and it turns away.

The tabernacle as now seen, is so new to us, that I will not leave it without a restatement, or summary.

The true tabernacle of God is humanity. The court in the figure of the true, answers to fallen man. The holy place, to restored man; and the most holy beyond the second vail, to the spirit condition after flesh and blood are eliminated. The way into the holiest began to be made manifest by the death, resurrection, and ascension of Christ into the holiest, or heaven itself.

This way to God was shown to Moses in the holy mount, and he was commanded to build an exact figure. Aaron being the minister of the figure, and Jesus of the true tabernacle.

Now if there is any certainty in revelation, any truth in a Melchisedec priesthood, any reliance to be placed on "the law and testimony," this tabernacle system of which Jesus is the minister, is the only way to God. And those who attempt to climb up any other way are thieves and robbers.

The way from the court into the holy place through death and resurrection, is the first step; sown in corruption, raised in incorruption, is restitution back to the unfallen Adamic condition, after man has had an experience of evil. And there is to be a restitution of all things. Man was not a spirit before he fell; nor will he be when restored. There is a second vail to be passed before reaching the most holy. Christ is "the second man Adam," and God is to judge the world by that man; hence, Christ comes again in the flesh, not to suffer, but to reign until all enemies are subdued; and not until Christ gives up the kingdom to God even the Father, and God becomes all in all, will flesh and blood be put off, and man enter the spirit condition.

With the old Adam race, the court also becomes extinct, as it exists only because of the fall. When Jesus was here, the holy was "in the court." When he comes again and his body is quickened, it will again be in the court. And "the seed of the woman" must be developed, "eat the flesh of the sin offering, in the holy, in the court, shall it be eaten," (Lev. 6: 26.)

Now the elect church only eat his flesh by faith.

PROPOSITIONS TO THE ISRAEL OF GOD.

WHERESOEVER DISPERSED.

This theological gleaning from an unknown pen, with the date, Anno Domini 1619, was sent to me from California many years ago, when I published it in part, but perhaps we can better appreciate it at the present time.

"There shall be a total and full redemption by Christ. This is a hidden mystery not to be understood without the revelation of the Holy Spirit. The Holy Spirit is at hand to reveal the same to all holy seekers and loving enquirers. The completion of such a redemption is withheld and abstracted by the apocalyptical seals. Wherefore, as the Spirit of God shall open seal after seal, so shall this redemption come to be revealed both particularly and universally.

In the gradual opening of the mystery of redemption in Christ doth consist the unsearchable wisdom of God, which may continually reveal new and fresh things to the worthy searcher. In order to which the ark of testimony in heaven shall be opened before the end of this world, aud the living testimony therein contained shall be unsealed. The presence of the divine ark will constitute the life of the Philadelphian church; and wherever that is there must the ark of necessity be. The unsealing of the living testimony within the ark of the Lord must begin the promulgation of the everlasting gospel of the kingdom, (Rev. 14: 6,)

The proclamation of this testimony of the kingdom will be by the sound of a trumpet to alarm the nations, and more especially all the professors of christianity, because attended with the power of acting all wonders.

So there shall be an authoritative decision given forth immediately from Christ, to the putting to an end to all controversies as concerning the true church.

This decision will be the actual sealing of the members of this church with the name of God; giving them a commission to act by the same; this new name will distinguish them from the seven thousand names of Babylon.

The election and preparation of this church is to be after a secret and hidden manner, as David in his minority was elected and anointed; yet was not admitted to the outward profession of the kingdom for a considerable time afterward. Of the stem of David a virgin church which hath known nothing of man, or of human constitution is yet to be born. And if it be yet to be born then it will require considerable time before it gets out of minority and arrives at the full maturity.

Such a church was born in 1873. (ED.)

This church so brought forth and signed with the mark of the divine name, shall be adorned with miraculous gifts and powers beyond what has been. This catholic and anointed church must be perfectly holy, so that it may worthily bear the name of the Lord our holiness.

Until there be made ready such a holy catholic anointed church on earth, without spot or wrinkle, and adorned as a bride to meet her husband, Christ will not personally descend to solemnize the marriage and present the same to the Father. But when the bridal church shall be made ready and thoroughly cleansed and sanctified from every spot of defilement through the blood of Christ, then he will no longer delay his personal coming.

There is not this day visible upon the earth any holy Catholic anointed and Bridal church; all professions being found light when weighed in the balance, therefore they are rejected by the Supreme Judge.

Though this church is not known in visibility, yet it may be hid at this present time as in the womb of the morning. Notwithstanding it will be brought into visibility as coming out of the wilderness within a short period. Then it will go forth to multiply itself, not only to the number of the firstborn, which is 144,000, but also to the remnant of the seed against whom the dragon shall make continual war."

(It will multiply itself by resurrection power, and afterward by bringing in the remnant of her seed, a multitude of the servant class, from both Jew and Gentile.) The paper then refers to Abraham, Moses, Egypt, etc. types with which we are already familliar.

HERALD OF THE MORNING.

Old series, from 1873 to 1896.

NEW SERIES.

Entered as second class mail matter at Rochester Post Office, Rocheser, N. Y.

VOL. 6.] JULY & AUG, 1902. [No. 5, & 6.

"HOW ARE THE DEAD RAISED UP, AND WITH WHAT RODY DO THEY COME"?

As with grain, it is not that which is sown, but an entirely new organization, every seed however, having its own body; that is, wheat brings wheat, and other grain precisely such as is sown, only set free from all imperfection; "So is the resurrection of the dead; it, the body, is sown in corruption; it is raised in incorruption; it is sown a natural body; it is raised a spiritual body. "If there is a natural body, there is also a spiritual body, (R. V.) There are celestial bodies, and bodies terrestrial; all flesh not being the same, it can differ in glory even as star differs from star in glory. Celestial, means heavenly; terrestrial, belonging to this world, KOSMOS, arrangement. A natural body is produced by natural law; a spiritual body with which the resurrected man will "come," is not made with hands, that is to say, not of this building, like our present tabernacle built by fallen woman, this in which we groan being burdened; not that we would be unclothed, but clothed upon with our house from heaven. They come forth as man was before the fall. If this were not so, and they come forth a higher order of beings, it would not be restitution; in which case they might as well come forth spirits, as we once taught before the faith was restored, and as the "foolish virgins" still believe. This redemption of our bodies, in which the earth shall be made to bring forth and a nation be born at once, applies only to those who are thus waiting for the redemption of their body.

Adam had a spiritual body, builded by the Spirit;

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Adam had a spiritual body, builded by the Spirit;

and "was a figure of him that was to come."

Raised male and female, as man was created, delivered, not only physically but mentally, from sin and all its evil effects, would be complete restitution; any thing less or more, would be less or more than restitution. And "Elias truly shall first come and restore all things."

The Eden system restored, is the all things. Not humanity, but only a first man and his wife experienced the fall. That system restored, with a second man and his wife, and restitution is complete. The Adam was to multiply, subdue the earth, and have dominion; the second man is to multiply, subdue the earth, and have dominion; for he must reign until all enemies are subdued. The life of an unborn world was in Adam; the restored life of an unborn world is in Christ. What occured after the fall, after Paradise was lost, and what will occur after restitution, after Paradise is regained; is widely different. The free woman or Eden system was barren; restored, she will be fruitful and carry out the original command. The bondwoman system was introduced in order to plant seed so that the free woman, whose children are to be born from the dead, might cease to be barren. Thus the house of the free woman is builded by means of the bondwoman, as foreshadowed in the Abrahamic allegory, in Gen. 16: 2, margin.

Thus man is born first, of the bondwoman, and like Ishmael, circumcised, by "the putting off of the body of the flesh," which not being on the eighth day, according to the law of circumcision, (Gen. 17: 10–14,) is death. Thus seed for the free woman is planted. Ishmael, (in the allegory,) was circumcised before Isaac was begotten. That is, the son of the bondwoman must die before the son of the free woman could be born. Thus, restitution is only the reorganizing of the free woman, or Eden system, put aside for "a little moment," (Isa. 54: 7,) and will be consummated when the wife of the second man has "made herself ready" for the marriage. This, we believe, will be accomplished during the 3 1-2 years in which we are to overcome.

It is not good for man to be alone, deprived of his other self, is as true after restitution as before the fall; why not? Nothing created is complete in itself; the positive and negative, or male and female PRINCIPLE, is universal; indeed, there can be no positive without its negative, or negative without its positive; the one is dependent on the other. Separate these, and disorganization, decay, and death is the result. This principle, beginning with God himself, is inherent in all life, and all organized matter. "For I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God," (1 Cor. 11: 3.) That is, sex, not fleshly, of course, but its equivalent, obtains in all things, beginning with Christ, "the beginning of the creation of God." Because Christ, the universal mother, is negative to God, the universal positive; it does not prevent Christ from being at the same time, the positive, or head of man. This double principle, or dual nature obtains, not only in this broad sense between the Creator and the first created, but is inherent in all individual organism. Hence, nothing created, is or can be complete on any plane of existence, without the union of this dual nature in each and every individual, as well as in the broader sense of condition, like that of Christ and the church. That is, Christ being the head, or husband of the church, does not divorce him from God. So Christ being the head of the man, does not divorce the man from the woman. Nor can restitution accomplish it; God created them male and female, and called their name Adam, before the fall.

As the union of this dual nature is pronounced good, not a friend, but only an enemy can destroy it; and death is an enemy. In the restitution of all things, that which God called good, must be restored. That is, created unions, that which God has joined together. What fallen man may do is always attended with evil even in his attempts to do well.

In the resurrection, God gives "To every seed its own body." These things being true, all Scripture statements will, when understood, be found in harmo-

ny. First, "they neither marry nor are given in marriage." They were created male and female, married, or made one, from the beginning, that he might have a godly seed (see Mal. 2: 15.) These may or may not have been united in this fallen condition; possibly so in many cases, in which case they will surely come together again in the resurrection.

But, in the allegory, (Gal. 4: 23,) "He that was of the bondwoman was born after the flesh; but he of the free woman was by promise." True, but the flesh, in this case means, as it often does, the natural. As in Phil. 3: glorying in the flesh, was to glory in being the NATURAL seed of Abraham. Ishmael was born in uncircumcision, which to the natural man is death; Isaac in circumcision. Hence, in the allegory, the natural son is born before resurrection, the spiritual son after the resurrction of the dead womb that brings it forth. And yet both were born from their mother's womb in the same way. These two women represent the two covenants; but as man born of the bondwoman covenant, is born of woman under that covenant, who shall say that the children of the free woman covenant shall not also be born of woman under that covenant?

Now I feel impelled to go to the root of the second birth of the race, though it is a new and radical view, and requires very plain language. I will first plainly state just what I expect to prove, that the reader may the more readily follow the argument. The subject is so new, and the view so different from what has ever before been presented, that I approach it with earnest prayer for guidance, and yet with trembling. Still it appears to me eminently Scriptural. And if we have come to the fullgrown inward man, there should be no longer obscurity or mystery concerning the various orders of resurrection, or the heavenly birth.

The manner of the resurrection has always been shrouded in mystery. Jesus did not explain it, only that it was a dual process, of water and of the Spirit. Nicodemus asked, How can a man enter a second time into his mother's womb and be born? Jesus did not

deny or affirm it, only that the process, however it is to be, must be from above; and therefore, not of the will of the flesh, nor of the will of man, but of the will of God. Jesus himself was born just that way; not of the will of the flesh, nor of man, but of God; hence, from above. As Nicodemus did not believe when told of earthly things, Jesus did not answer his question concerning the heavenly birth.

Like the request of the thief on the cross, indicating spiritual insight concerning Christ's kingdom far deeper than even the disciples could then penetrate, was an inspired utterance put into his mouth, like all Scripture, for the instruction and perfecting of the man of God; so I am confident was this question by Nicodemus, How can a man enter a second time into his mother's womb and be born?

As Adam and Eve entered into life in a different manner from their offspring; so in the regeneration, the second Adam and his wife are born again in a different way from their offspring, (see Isa. 65: 23;) the "seed" there spoken of necessarily refers, as we shall show, to "the remnant of the seed of the woman," or the "great multitude" of the saved, and not to the man child, or 144 000.

That the human race, the world of mankind, will be born again of the restored woman, even as they have been born of fallen woman, though a new and strange idea to us, is we now fully believe, the Scriptural way by which the world, as distinct from the church, will be re-generated or born again.

Three conditions of life for mankind are clearly revealed. Our present condition of forfeited life appointed unto death; 2nd, probationary life, the condition in which man was created, and to which he is to be restored; and 3rd, eternal, or age-lasting life.

Created male and female, and commanded to multiply, is self-evident proof that the unfallen woman was to bring forth children. And restitution places mankind back to the conditions of life from which he fell. Eternal life, obtained only by obedience, he did not, and never will have until he overcomes. Hence,

no one is, or can be born on the plane of eternal life. Therefore, the two births belong to, first, this forfeited life; and second. into conditional life. And as every seed brings forth after its kind, it follows that in restitution, the seed that brings forth on the plane of conditional life, is itself on that plane.

In the next age the 144 000, have eternal life; hence they have risen above the restitution plane; therefore above the plane of bringing forth children who have only conditional life, since they could impart only eternal life, such life as they themselves have. Then it follows that the great multitude, or servant class, who building with hay, wood, and stubble, fail of overcoming, and yet are saved so as by fire, are those who in the next age build houses, plant vineyards, and dwelling under their own vine and figtree, with their offspring, are "the seed of the blessed of the Lord."

The Christ body, when made one with him, take his name and are with him in the throne. Now the remnant of her seed, is the great multitude, a part of whom are left after the man child is caught up to God and to his throne. This remnant are to suffer great tribulation, and be killed, as their fellow-servants and brethren, the millions of martyrs, were killed, (Rev. 7: 13–17.) These are the seed of the free woman, which woman is the blessed of the Lord, (see Isa. 54.)

"They shall build houses, and inhabit them. they shall plant vineyards and eat the fruit of them; they shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call I will answer; and while they are yet speaking, I will hear."

Jesus when born of woman, was born in the holy place,—as we have recently learned.—It was the beginning of restitution, or the new creation; man's forfeited life being restored in him. Born in the holy, where Adam was before the fall, HE did not need to be born again for his own eternal life; he could overcome, and transform his probationary, into eternal life without dying and being born again, even as all when

born in the holy place can do, by faith and obedience. But he would in that case remain alone; for "Except a corn of wheat fall into the ground and die, it abideth alone;" hence, "he endured the cross despising the shame, for the joy set before him in bringing many sons to glory." He was born, however, in the holy, just as truly as though he had been born of Eve before the fall, and had indeed, been the second man "from the Lord," what Eve mistook Cain for, (Gen. 4: 1.) Thus Jesus, the beginning of the restitution, was the first born in the holy place; born with unforfeited probationary life, and born of woman, as all would have been, had man not fallen, and yet multiplied as commanded. We say, born of woman, as all would have been, but with this difference; his birth was of fallen woman because HE must die to bring in resurrected life, not for himself, but for others. While all others born in the holy place, of the unfallen woman, will live, unless they sin the sin that hath no forgiveness.

But how, it may asked, are the servant class raised, that great multitude that no man can number? By the Father quickening their mortal bodies, I answer. They have built on Christ, the firstfruits of the Spirit, and though babes, still they are in Christ; and though not having the abundant entrance of those having part in the first resurrection; still they are waiting for the redemption of their bodies. They however, will remain on the restitution, or probationary plane; that on which their offspring will be born; since not having part in the first resurrection, they do not live, or have life in themselves, the eternal life that Christ imparts, until the thousand years are finished: that is, until their probation for such life shall end. They have resurrected life, the new man life that the Father gives; such life as Adam lost, and God restored in Christ. Hence, have washed their robes and made them white in the blood, the resurrection life of the Lamb, (Rev. 7: 14.) These are before the throne, and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; for the Lamb that sitteth in the throne shall feed them.

Resurrection, (ANASTASIS,) is "a standing up, or a rising up." The manner of coming, not being defined. Coming as Jesus was born of woman, was being raised up, just as truly as was that of his second birth, (see Luke 1: 69.) In a second birth, they are raised up from the dead, it is true; but how? "Thou foolish one, thou thyself sowest not that body that shall be." So in the resurrection, there are different kinds of flesh, as there are different degrees of glory.

Those waiting for the redemption of their body, are born of the new covenant in a different way from the rest of mankind. They are developed, more or less, in this life, and hence have a better resurrection than do the world. The seed developed out of the old Adam race, should of necessity come forth in a different way from those to be born of the seed itself.

In Christ, there is neither Jew nor Greek, bond or free, male or female; for ye are all one in Christ.

This in Gal. 3: 28, means the same as in 1 Cor. 12: where it is written, "whether we be Jews or Gentiles, whether bond or free," we are not, as members of the body of Christ, to recognize these distinctions; for in him we are one body; not one person, but one polity. This does not destroy individuality; nor does it conflict with our restitution back to the condition from which man fell. The church is "a royal priesthood, a holy nation," it is the nation to be born in a day, at the first resurrection. The marriage, is only a symbolic expression, meaning the unity of Christ and this "holy nation." Just as God was a husband to typical Israel, and called them his wife, (see Jer. 3: 14; and 31: 32.) And even the land was to be married. This, however, does not destroy personality, either under the old covenant, or the new.

"I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children," etc. This was because of the fall; to multiply, or increase, surely implies that had she not sinned, conception and child bearing, though without sorrow, would still have obtained.—It was conception and sorrow, and not child bearing, that was "greatly multiplied."

Now from these, and many other Scriptures, I am almost, if not fully convinced that God has ordained that while humanity remains, prior to the spirit condition, when this mortal puts on immortality at the end of the millennial age, that man shall remain as he was first created, male and female.

Resurrection, no matter how, is reincarnation; entering into embodied life a second time. Do not start back at this word because the children of the devil use it. Incarnate means Clothed in flesh. Incarnation, The act of assuming flesh; especially the assumption of a human body and nature by Jesus Christ. says Webster, "Sacrifices and offerings thou wouldest not, but a body hast thou prepared me." Thus Jesus was incarnated. And reincarnation means, clothed again in the flesh. And when Jesus Christ cometh in the flesh, he will be reincarnated. So every human being when resurrected, clothed upon with, not that which was sown, but a body or mansion prepared for them, will be reincarnated.

There are two orders of reincarnation. In Jesus we have an example of a preexistent being made flesh, incarnated by being born of woman. Thus, the new creation began by such incarnation. And surely the dead can be thus reembodied. I think, as we examine Scripture evidence more fully, that supposed objections will be found to have been misunderstood, and that mankind will be born again, just as seems to have been the order when God created them male and female and commanded them to "Be fruitful, and multiply, replenish the earth, subdue it, and have dominion." "And God saw every thing that he had made, and, behold, it was very good." Such an outcome, we think, would be a complete restitution of ALL things, spoken of by all his holy prophets.

"God setteth the solitary in families," "they shall build houses and inhabit them;" in the new heavens and new earth. Again, the sucking child, and weaned child, is referred to, where nothing shall hurt nor destroy. It is difficult to explain away these and similar Scriptures; such as "They are the blessed of the

seed of the Lord, and their offspring with them." Offspring means children that proceed from them. I do not know how to understand this only literally, as it is written. They are not only to build, and plant, under their own vine and fig tree, but eat, drink, and wear clothing. This must be literal, for Jesus says, Seek first the kingdom of God, and his righteousness, and all these things shall be added. "I have never seen the righteous forsaken, nor his seed begging bread." This is not fulfilled in this fallen condition, since there is none that doeth good, no not one. It must, therefore, have a fulfilment in the restitution.

But "how can a man enter the second time into his mother's womb and be born?" queried Nicodemus; and the final answer of Jesus was, "If I have told you earthly things, and ye believe not; how shall ye believe when I tell you of heavenly things"?

It appears almost certain that in restitution, man is to be restored to what he was before the fall, when every thing was pronounced good; with the command to multiply. And in all the prophetic Scriptures the evidence seems conclusive that children will be born; the promised seed, the second man polity carrying out the original command to multiply, subdue the earth, and have dominion. The only question being, "with what body do they come"?

Jesus certainly preexisted, was made void, that is, retained nothing of his former self; was born of fallen woman; and yet was born in the holy place.—All resurrected ones are born in the holy place; that is, with conditional life, such life as man had before he fell.—Jesus passed from the holy place of the true tabernacle into the court, in the garden. (Let him that readeth understand.)

The Sadducees did err, concerning the new birth, not knowing the Scriptures, nor the power of God. There can be no marrying nor giving in marriage, if God made them one from the beginning; nor would there have been, had man not fallen. This promiscuous fallen man marriage, has only brought forth the unclean, and not the "God seed." Hence, Jesus could

not be the offspring of such a marriage. Read Mal. 2: 14, 15; R. V. "And did he not make one, although he had the residue of the spirit? And wherefore one? He sought a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For I hate putting away, saith the Lord, the God of Israel."

Thus he made them one, because he sought a godly seed: and the children of the resurrection are children of God. This seems to teach that making them one, from the first, was and is the way God sought a godly seed, or children of God. And if so, is it not probable that restitution will reinstate the plan as first organized in Eden?

The first pair, of course, are made in a different way from what is to follow. Hence, the two orders of resurrection, or standing up again. And yet no second resurrection is spoken of; there is a FIRST, and after that a continued raising up. But the children do not enter into life, eternal life, until the millennial age is ended; even as we do not LIVE, until the end of the gospel age. "The heir, as long as he is a child, differeth nothing from a servant;" and we remain servants until our growth and education is completed, after which he calls us no more servants, (John 15: 15.)

Does it appear more reasonable, or easier to comprehend, for the second birth of that which the second man is to bring forth, to be born instantly, with fully developed body, while yet an infant in mind? such a being would be a monstrosity. Nearly half of humanity have fallen asleep in infancy, not knowing the right hand from the left; "and in SHEOL whither thou goest, there is no knowledge, wisdom, or device."

It is true the Adam was created, not spiritually, but morally, and physically complete, with the command to multiply; so with the second Adam, to be resurrected more or less perfect; but depending entirely upon prior development. Nothing of God's work, after creating every thing bearing seed in itself, can multiply, except by growth; "first the blade, then the ear, after that the full grown corn in the ear." Even the body

of Christ must have its period of growth, both physically and mentally. No infant can be of the body of Christ; even as babes in Christ, they must have come to the years of understanding something of the word by which we are begotten; and now, we must come to the fullgrown inward man, to be of the high calling. And if we must undergo full development, physically and mentally, and the remnant of the seed partly developed; it cannot be that the offspring of that seed will be born in full physical development as was Adam

Christ comes in the flesh, and we shall be like him. Then we shall be in the flesh, even as was the Adam. It is in the new heavens and new earth, that "the seed" are the blessed of the Lord, and their offspring with them: and "that which is born of the flesh, is flesh." Neither do they labor in vain, nor bring forth for trouble. Resurrection, (ANASTASIS,) is a rising or standing up; and there are two orders of resurrection. To be born as was Jesus was to be "raised up, (Luke 1: 69.) And his birth of Mary, with the restored unforfeited life, was the beginning of restitution. He, being born of fallen woman, and yet born in the holy place. It is the second man that is made a quickening spirit when this mortal puts on immortality, and "that which is born of the Spirit is spirit; and that born of the flesh, is flesh." Hence, as the restored man can die, he must be born of the flesh.

Born of fallen flesh, as was Jesus, he must die; born of unfallen flesh, he may, or may not die. The child shall die, an hundred years old. Then that child belonging to the new heavens and new earth, like all of the restitution age who MAY die, is born of UNFALLEN flesh, and born in the holy place; since that is the only place of conditional life.

But, how can a child born of the flesh, in the restitution age, be of the old Adam race, born a second time? The second birth is of a dual nature, of water, and of the Spirit. Water, since death and resurrection is baptism, and this birth is from the dead, water symbolizes death; hence answers to the flesh birth. Such a birth being a reembodiment of one who died.

Is it harder to believe that God can thus reembody the spirit, mind, or personality; of such an one, than that he embodied the preexisting Christ? Resurrection requires a God prepared body, and "God gives to every seed its own body," no matter how prepared; and it is not that body thou sowest. "Sacrifices and offerings thou wouldest not, but a body hast thou prepared me." Thus we see, God prepares the body by such divinely arranged order, just as truly as though he organized a fully developed body, and then imparted to it the life and personality of the one for whom it was prepared. It was thus the Adam was made, and then breathed into the man the breath of life. But this was a seed; and having made them, male and female, he rested from his work, and commanded THEM to multiply.

Spirit, the mind, the personality, returns to God who gave it; and in complete resurrection, it is restored. Jesus when about to die, said, "Father, into thy hands I commend my spirit." Stephen said, Lord Jesus receive my spirit. The personality, it matters little what name you give it, is reembodied in the new organism whether it springs instantly into existence; or is developed through growth. If instantly, where is the correspondence between the natural and spiritual, a correspondence that obtains all through Scripture teaching. To have "seed" bring forth fully developed fruit, without growth, would be a departure from the universal order of things temporal or spiritual; no matter how the seed itself is produced. Even Aaron's rod had to "bud, and blossom," before bringing forth fruit.

But how can the same mind and personality be reembodied in a child born of woman? Jesus preexisted, was made flesh, born of Mary, and yet retained a something by which his former life, in all its details, was eventually restored to him. This was a far greater illustration of the power of God, than is that of resurrection, a reembodiment of the human mind and personality in a new organism. The Sadducees did err, concerning the resurrection, "not knowing the Scrip-

tures, nor the power of God." Then the Scriptures, if understood, reveal the truth concerning resurrection. And if revealed we, on coming of full age, should understand it.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear," (Isa. 65: 24.") This is in the new heavens and new earth, where, verse 23, asserts that they are "the blessed of the Lord, and their offspring with them." Thus their desire unspoken will be answered. Hence they will bring forth, resurrect, reembody, such of the old Adam race as they may desire; and thus be permitted to choose their own offspring.—Will it not be glorious, when the night of weeping, is thus transformed into the morning of joy? and the broken links are welded anew; for charity, (love) never faileth." No giving in marriage there, for what God hath joined will come to its own, as the steel to the loadstone.

I am prepared to believe that God does not change, but will carry out the original Eden plan, after restoring the Eden system. The resurrection has hitherto remained an exceedingly dark subject; and babes in Christ have understood the second birth of humanity, no better than did Nicodemus. But as Christ could have told him of these heavenly things, he himself must have heard them from his Father. And if so, it is about time for us to know them.

"We who have the firstfruits of the Spirit, are waiting for the redemption of our bodies;" while the creature itself, is waiting for the manifestation of these sons of God; since they themselves are to be delivered from the bondage of corruption into the glorious liberty of the children of God. But they are not, like the firstfruits, waiting for the redemption of their bodies. We, that is, all who are saved. by faith, out of the old Adam race, whether as overcomers, or so as by fire, shall have our bodies restored, fully developed, like that of Adam, who was a figure of him that was to come. And as the Adam, male and female, was a figure, surely the second Adam must also be male and female when restored. And as they alone are

waiting the redemption of their bodies, the remainder of the human race must enter into life in some different way, as we are now beginning to see.

There was a great change in the nature of man, of both male and female, from the undeveloped spiritual, to a carnal nature. And in the reverse of the fall the carnal nature disappears. Adam was on probation, not for immortality, but for age-lasting life in the flesh; that secured, immortality is the outcome. His probation was, obedience and life, disobedience and death. He failed for lack of knowledge of good and evil. The fall was arranged of God, that man might learn obedience by suffering. Had the Adam secured eternal (age-lasting) life, we know not what change would have followed. Eating of the one tree, brought both a physical and mental change; what then might the change have been had he attained to eternal life, by eating of the other tree? There is to be a change of some kind, when we attain to it; a change beyond that of mere restitution; since man had not attained to the condition of eternal life before he fell. It may be that the twinkling of an eye change by which our bodies are to be fashioned anew, like unto his glorious body, is like that of the transfiguration to the kingdom condition; a glory as referred to in 2 Cor. 3: 7, 11, beyond that of mere restitution. In that case, the saints, or body of Christ, thus conformed to his image on securing eternal life, will be far more glorious than was the unfallen Adam, who was on probation for such life. Thus the glorified man will far excell in glory the restored but undeveloped children of the kingdom. The 144 000 who reign with Christ and constitute the New Jerusalem city, will differ therefore immensely, from the great multitude of the restored but unglorified, and their offspring. It is only those whom he foreknew and did predestinate, who are thus to be conformed to the image of his Son, during the thousand years reign on earth. While the remainder of those who have built on Christ, but do not overcome, experience only restitution to conditional life, and the physical condition of man before the fall.

A RESUME OF THE FOREGOING THOUGHTS.

Man was created male and female; a principle that obtains in all created things There would be no restitution if some nondescript beings, having none of the characteristics of the unfallen Adam, were to supply their place. As birth and death are literal, so restitution is literal. "Now he that ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended," (Eph. 4: 10.) It was the man Christ Jesus, "made like unto his brethren," and who "was tempted in ALL points, like as we are, yet without sin; that descended into the lowest parts of the earth; and he that ascended was the same man that is coming to judge the world, and not a nondescript who is neither man nor woman.

In the old Jewish polity called Israel, they were all one; whether male or female, bond or free; one was an Israelite as well as another, they were all one; "Israel is my son, even my firstborn."

So in Christ, the new man body, there is no male nor female body, though there are such distinctions among the members of that body. "For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; —and we might add as in Gal. 3: 28, whether we be male or female;—and have been all made to drink into one Spirit; for the body is not one member, but many. (1 Cor. 12: 13.) Here, instead of being made all alike, thus doing away with personality, the apostle is teaching exactly the contrary. Whether we differ in this way or that, makes no difference, for in Christ we are one body, but many members, differing; even as the eye from the hand, or the foot from the head. A necessity in a body politic, as in the human body; for if all were hands, where would be the feet? etc.

This statement by the apostle, that in Christ there is neither male nor female, resolves itself into just this, whether we be one or the o her makes no difference; since we are all one in Christ; the one, whatever he is is as truly in Christ, as the other; and is entitled to

equal honor. "For God hath tempered the body together, having given more abundant honor to that part which lacked," (1 Cor. 12; 24.) The sum of all this is that God is not a respecter of persons; and instead of abolishing personality and distinctions, has "set the members every one of them in the body, as it hath pleased him." The place and condition of each one being prearranged of God.

In Gal. 3: 27–29, where the apostle says, in Christ, there is neither male nor female, he is referring to the oneness of the church in her present condition, as all can see. "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew, nor Greek; there is neither bond, nor free; there is neither male, nor female; for ye are all one in Christ Jesus." One body, but many members, differing even as the eye from the feet, or the hand from the ear. If this teaches that all distinction, all personality is destroyed here and now, where he applies it; then possibly, it teaches that all distinctions pertaining to man as created, will be destroyed in the restitution, but not otherwise.

I find no Scripture, when understood, that conflicts with full and complete restitution to the Eden system which God pronounced good. Nor that conflicts with the idea that the Adamic race, will be born again, as male and female, as the offspring of the restored man, as when first created. But I do find plenty of proof, that children will be found, even nursing children, in the new heaven and new earth, or restitution age. In the type, Egypt, the wilderness, and Canaan, represent, our present condition of bondage, the "times of restitution, and the ultimate heavenly Canaan. It was in the wilderness, after Israel were baptized out of Egypt, that children were born to the typical free woman, without being either circumcised, or baptized; born as in Egyptian bondage, (see Josh. 5: 5.)

The wilderness, or restitution condition, is that in which Christ finds his espoused; "Who is this that cometh from the wilderness, leaning on her beloved? I raised thee up under the apple tree: there thy moth-

er brought thee forth; there she brought thee forth that bear thee."—It is there we shall be, under the "apple tree," durring the 3 1-2 yrs. where we are to overcome, and where the woman of Rev. 12, is to travail, and bring forth the man child. While the great multitude, the next order, will also, in due time, be brought forth under the apple tree; that is, with conditional life. This being simply restitution; on probation for eternal life, as was man before the fall.

Thus far, the resurrection will be by "the redemption of the body; and, as it is written, we know that only they that have Christ, the firstfruits of the Spirit, are waiting for the redemption of their body. The rest of mankind will be born again, but not by the redemption of their bodies. They will be born in the holy place, as Jesus was born of Mary.

This, of course, is the free woman covenant, of which the man child is born; but because she is the mother of us all, is no more proof that the covenant of promise is the only mother of "the children of the resurrection," than that "the Jerusalem that now is, and is in bondage with her children," proves that typical Israel were born, having no mothers, save that bondwoman covenant. Because the resurrection, a new creation, as it were, is the mother of a seed taken out of the old Adam race; we have assumed that the offspring of this seed, would be born precisely as the seed itself is born,, by the Father quickening their mortal bodies, and raising them in perfect physical development. In that case, wherefore a seed, to reproduce, if the resurrection covenant is to be the one and only mother of us all? Now what was the Eden system? God created them husband and wife, and they were to increase. If restitution is complete, man will be restored as husband and wife; with the command to multiply. The children to be born as they would have been born had the plan not been for the race to be born twice.

If a physical change from the male and female, to that which is neither, is required in restitution: then the fall should have resulted in such a change, only in reverse order; and man before the fall should have

been made neither male nor female, but nondescripts.

I think the more this subject is investigated from a purely Bible standpoint, we shall be forced to the conclusion that the flesh birth of the restored man will be as the offspring of men as God created them, and called their name Adam. All sorrow and suffering, of course, being eliminated; since "They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." "The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain."

"Who is like unto the Lord our God, who dwelleth on high. Who humbleth himself to behold the things in heaven, and in the earth. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, the princes of his people. He maketh the barren woman to keep house, to be a joyful mother of children. Praise ye the Lord." "A Father of the fatherless, and a judge of the widows, is God in his holy habitation. God setteth the solitary in families; he bringeth out those that are bound with chains; but the rebellious dwell in a dry land," (Ps. 113: 6–9; 68: 5, 6.) All of this belongs to the millennial age, with scores of like promises, when the desert shall blossom as the rose, and it is written, "I have never seen the righteous forsaken, nor his seed begging bread."

In the coming 3 1-2 years, the restitution of the 144-000 will be accomplished; and on overcoming, they are prepared to "eat of the tree of life, This will raise them to a plane far higher than mere restitution; even as the fruit of the other tree caused their fall below that plane. Having now attained eternal life, they are equal to the angels, neither can they die any more.

The servant class, which includes all babes in Christ saved so as by fire, not having part in the first resurrection, will not be raised until near the end of the sounding of the seventh angel, which trumpet sounds only until the angry nations go down in silence.

Under this trumpet the kingdom of this world becomes the kingdom of our Lord, the time of the dead to be judged; all who are wating for the redemption of their body; and the reward of prophets, saints, and all that fear his name, great and small; and destroy them that corrupt the earth. Great and small, must include all babes in Christ, the great multitude, and also the 144 000; all, to be rewarded, before the old Adam race that corrupt the earth, are destroyed. For 'A short work will the Lord God make upon the earth.'

This great multitude will be resurrected, their mortal bodies being quickened as were those of the first order; the only difference being, they are not incorruptible, because being carnal when they fell asleep, they are not beyond being again deceived; hence, not beyond the power of the second death. This remnant therefore, experience restitution. but nothing more; that is, they remain on probation for eternal life until the thousand years are finished. This of itself shows that the groaning creation will be restored in a different way from either of the two classes who are saved by faith; since the world are not waiting for the redemption of their BODY, they must be only waiting for the redemption of their spirit, (mind, or individuality.) But can they get their own individuality if restored to life by being born a second time from their mother's womb? Jesus was incarnated that way. He had a preexisting life on a far higher plane than that of humanity; but was emptied of that, as completely as death, in which all wisdom, knowledge, and thought, ceases, empties human existence. Then, gradually, from birth to manhood, a knowledge of his former life came back to him, so that he could recall the glory he had with the Father before the world was.

It seems certain from Rom. 8: 11, that only those having the firstfruits of the Spirit, the Spirit of him that raised Christ from the dead, dwelling in them, (not after death, but before they die,) will have their mortal bodies quickened. All others must be reincarnated in another way. And, I am fully persuaded, will reenter life on the second man plane, as Jesus, the forerunner, entered that life when born of Mary. His birth was the beginning of restitution, or of the second Adam unforfeited life. And like the restored man, he was born in the holy place; descending into the court, when he laid down his life and came under the curse of God, in the garden. Then, at his resurrection, he repassed that first vail and was born again, in the holy place; his flesh not seeing corruption. Christ must have the preeminence in ALL things. He was the firstborn from the dead; the first like "we that are alive and remain," whose flesh does not see corruption; and the first, born of the flesh, in the holy place.

The fall and restitution being a part of the plan, it is "first the natural, and afterward that which is spiritual," as in the Abrahamic allegory. And Paul's explanation of the natural man, and the spiritual, is by the birth of Ishmael, and Isaac. One was born of woman by the natural law of generation; the other by a mother having restored or resurrected life.

Jesus, the firstborn on the restitution plane, took on him "the form of a bondservant;" hence, was born of woman in the bondage of corruption. And yet it was not of the will of the flesh; that is, man was not his Father. The Holy Spirit came upon her, the Highest overshadowed her, "Wherefore also that which is to be born shall be called the Son of God."

In the resurrection, they are children of God, born "not of the will of the flesh, nor of the will of man, but of the will of God. Then, being children of God, like our elder Brother, God; not man will be their Father. And as Mary was to be called blessed, of all generations; will not the redeemed mothers of the children of God be seven fold blessed?

Adam is not called a father; neither is Christ, while husband to the church; God being the one and only Father. Man has been the father of a fallen race, it is true, but they are called, children of the devil, until born from the dead when they become children of God.

Thus we recognize three distinct planes of human life. Our present forfeited life; the restored condition-

al life; and eternal life. Now as every seed brings forth after its kind, the offspring of fallen man has only forfeited life, since the parents can impart only such life as they themselves have. But all mankind must have conditional life, before they can win eternal life, which comes by obedience, and not as a birthright. It follows therefore, that no one having eternal life, can have offspring born on the restitution plane. And as all the race are to experience restitution, they must be born of those who themselves have only conditional life, before they can overcome, and win eternal life. The 144 000, are raised and overcome during this 3 1-2 years; these, are given to eat of the tree of life, and will sit with Christ in his throne. And having eternal life, they are raised far above conditional life, or the restitution plane on which they were while overcoming; they cannot die any more. It follows, therefore, that these are not the class that build, and plant, and multiply. If they had offspring, they could impart to such offspring only such life as they themselves have; and restitution, which all must experience, imparts only conditional life. Hence, it is the great multitude, the remnant of the seed of the free woman, who are the seed of the blessed of the Lord, and their offspring with them; since they have only conditional life until the thousand years are finished.

Would it be surprising if God who changes not, still adheres to the Eden arrangement for the seed of the unfallen woman to multiply and subdue the earth? If the restitution of all things, means the complete restitution of the Eden system intact, man is yet to be born again of woman, and in the condition of incorruption.

All that are in SHEOL shall hear his voice and come forth; all that die in Adam shall be made alive in THE Christ, (Greek, see mar. of R. V;) but every man in his own order. Paul naming only Christ and his body. But if the spirit, the unconscious mind, is quickened into life as the child Jesus was quickened, would not that be, the dead hearing his voice and coming forth, as they are born, as truly as if they came up like a regiment of soldiers. The 144 000, and also that great

multitude, that came out of great tribulation, all waiting for the redemption of their body, may come forth by the "earth casting out her slain," as when the rocks were rent at the death of Christ, or as Ezekiel describes the resurrection, for ought I know; but this multitude who are thus waiting for the redemption of their body, even though its numbers were many hundred millions; is but a little seed, compared with the myriads of humanity who are NOT waiting for such redemption; since their bodies which God will prepare for them, are not of the earth that is "to cast out her dead, and no more cover her slain;" but of the new heavens and new earth wherein dwelleth righteousness.

Some one suggested that the 144 000, the most glorious part of the promised seed would, under this arrangement, remain barren. No! I answer, they are the embodiment of the new covenant, the heavenly Jerusalem that is free, the mother of us all; as spoken of by one whose lips were touched by a live coal from off the altar; "Sing, O barren, thou that didst not bear; enlarge the place of thy tent, let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." These, the bride, the Lamb's wife, are the universal mother of all that is glorious in the new heavens and new earth. Transfigured by the tree of life, and raised far above the restitution plain, their visits, their counsel and priestly office to the thousands upon thousands of happy families under their own vine and figtree, with nothing to hurt or molest; will indeed, make them to the peoples, and multitudes, and nations of the saved, "as the angels of God." And O how blessed will be their intercourse with these multitudes and nations, (or tribes,) over whom they reign as kings and priests, during all that glorious age, until the knowledge of the Lord shall cover the earth as the waters cover the sea. "For as I live, saith the Lord, All the earth shall be filled with my glory."

Some may repudiate the idea that God will yet carry out the Eden system; and that under the free woman covenant, man will be born again of the unfallen woman This was what Nicodemus could not comprehend; and if Jesus had told him, he would not have believed. While if resurrection, and obedience to the law ordained unto life, is all there is of a second birth, not only Nicodemus, but even babes in Christ can understand and believe it. The Jews believed in the resurrection, (see Acts 26; 6–8.) and that obedience to the law would secure life. If Christ had nothing but that, to tell concerning the new birth; surely Nicodemus would have believed, since in that there is nothing that any Jew would reject. But having told him of his own preexistence, 'before Abraham was, I am,' and hence, that he had been incarnated, when born of a Jewish woman; and Nicodemus believed not these earthly things; how could he believe, if told that he himself, could not see the kingdom of God until reincarnated and born into that kingdom, (heaven, the holy place,) as Jesus, who was then in heaven, had entered in?—Jesus, born of the "bondwoman," into the holy place with conditional life, is a figure of the entrance of the natural man into that new life. He has the preeminence, and is the forerunner of every creature. His dual nature, partly a natural, and partly a spiritual man; born, as it were, on both planes, and then born again, "the firstborn from the dead," gives him "the preeminence in ALL things;" not only of the promised seed of the free woman, but of the natural man, to be born again under that covenant.

If some who cannot now believe, not knowing the Scriptures, nor the power of God; had been with Nicodemus, it is more than probable that they could not have believed an archangel, the angel of God's presence could empty himself and be incarnated in flesh, by being born of woman. They would doubtless have spurned the idea, as unnatural and not to be entertained for a moment. Nevertheless, in the resurrection, there will be children born in a way that many a Nicodemus in our day, will not believe.

There is another explanation of the words, "They neither marry nor are given in marriage," as found in Luke; in which he is evidently speaking of only those having part in the first resurrection, and not of those who come forth unto the resurrection of judgment; since those of whom he so speaks, are equal to the angels, neither can they die any more.

Unless mankind are restored male and female, as they were created, but raised as some other order of beings, it would not be a "restitution of all things." They must be again on probation, as was Adam, and the Eden system restored as at the beginning; and the entire race be born again.

Resurrection is a second birth, but it is not accomplished for the world, and the church in the same way. The one is 'waiting for the redemption of their body,' the other is not. "The earth shall be made to bring forth," "the earth shall cast out her slain," etc. These have their mortal bodies. The world are not raised until after the new heaven and new earth is created; and that is not the earth that casts out her dead; nor are they waiting for the redemption of their body. If they are to be raised bodily, they ARE waiting for just what the church are waiting for. And if that is what constitutes the second birth, Nicodemus would have believed, had Jesus told him. But that the Eden system would be restored, was beyond his comprehension.

"BAPTIZED FOR THE DEAD."

"If the dead rise not at all, why are they baptized for the dead?" (1 Cor. 15: 29; see also Rom. 6: 3.)

To answer the following question, is my excuse for referring to this, one of the first principles of the gospel.

"South West City, Mo. May 1902.

Bro. Barbour: Enclosed find, etc. Every new number of the paper seems the best. The grand truths that have come out recently are just wonderful; and I look anxiously for every paper.

There are some here who have come into the faith, who seem to think that when they see the real baptism, (death and resurrection,) that there is no use for going through with the figure. Now will you say a word on this subject. With brotherly love, L. C. Lanier.

Christ was baptized, died and rose again, for the dead; every christian understands that if Christ be not risen, their faith is vain. For a like reason, the true church are baptized for the dead. The second Adam without his wife, would forever remain alone.

The church, as a body does not die, the gates of SHEOL do not prevail over it; hence, his espoused, all of them, are commanded to act as though none were to die. Hence, baptism, "planted in the likeness of his death, and raised to newness of life," is a gospel ordinance; the figure taking the place of the reality. If the plan had been for the church to die, perhaps the figure of death would not have been required. But for those who do not expect to die, to reject the figure, is to reject baptism altogether. It is saying to Christ, away with your baptism, I will have none of it. Not expecting to die, I prefer to have neither the reality, nor be obedient to the figure. Such an one cannot be of those who ARE baptized for the dead; nor have they "put on Christ," (see Gal. 3: 27;) hence they cannot escape REAL baptism with the world, no matter what they expect. Holy Ghost baptism, is not a substitute, a being buried with Christ; since there is no death or figure of death and resurrection in it.

Death, the putting off of the body of the flesh, is circumcision. And we, the espoused wife, are "circumcised in the circumcision of Christ, being buried with him in baptism," (see Col. 2: 11, 12, R. V.)—Thus the wife is "circumcised in heart and in the spirit, and not in the letter," (Rom. 2: 29.)

We are baptized into Christ's death, and for the dead, or there could be no resurrection of the dead, "For if the dead are not raised at all, why then were they baptized for them"? As the church does not die, or put off the body of the flesh through death, or real

cumcision of her husband. God does not institute figures, either of the tabernacle, or of any feature of the plan that it is safe for us to ignore.

We could not speak of these spiritual things unto babes, since they cannot understand; but rest assured that only those thus circumcised, and baptized for the dead, will be of those who are alive and remain, and do not die, whatever may be true concerning the dead in Christ; since this is the only circumcision and baptism which the living members of the bride can experience in becoming a part of the SEED that is to bring forth a resurrected race.

Circumcision, "the putting off of the body of the flesh," to the son of the bondwoman, is death; the flesh being the vail between him and the holy place. Baptism is death and resurrection; a passing through that vail. Hence, the old covenant, having only the "sign and seal of circumcision," was for the children of the Jerusalem of bondage, and was unto death; but baptism brings us into the new covenant, children of the Jerusalem that is free, "the mother of us all."

For children of the free woman, circumcised on the eighth day (of the Lord,) Christ has opened up a new and living way through the vail, that is to say, his flesh, (Heb. 10: 20.) Hence, we have boldness to enter into the HOLIEST, (by faith,) through his blood.

Restitution, brings us into the holy place of the true tabernacle, from which there is a second vail between the second man and the HOLIEST, or God condition of immortality; which will not be passed by mortal man until death, the last enemy is swallowed up of victory, the thousand years ended, this mortal puts on immortality, and the "second man is made a quickening spirit. And, strange to say, not one sect throughout christendom have any knowledge of this TRUE tabernacle, and highway of holiness that leads to God. Ask any one of these blind guides to inform you concerning the "true sanctuary and tabernacle which the Lord pitched and not man, and of which Jesus, (priest after the order of an endless life,) is the minister; and of the new and living way through that vail into the

HOLIEST, and therefore, through the "SECOND vail," and hear their answer. There is not one who can speak of the ministry of Jesus Christ, and speak in accordance with the law and testimony. Try them; if they are teachers sent of God, it will be made manifest.

THE WOMAN AND THE DRAGON

REVELATION 12TH CHAPTER.

The first great wonder in heaven, the church, is the woman travailing in birth, and pained to be delivered. This, we understand, will occur at the quickening ~~next spring~~. It is the "free woman," or new covenant. The sun, moon, and stars, as in Gen. 37: 9; represent the federal head, and the twelve divisions of the new Jerusalem. Clothed with the sun, Christ; the moon, the old covenant under her feet; and crowned with that which answers to the twelve tribes or divisions.

When Christ comes suddenly to his body, his temple, then is finished the mystery of God; and there shall be delay no longer; delay of the sounding of the seventh trumpet, and losing of the four winds.

"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his anointed. And the nations were angry." This proclamation of the change of dynasty, makes the nations angry. "Why do the nations rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision." This is associated with the resurrection, or begetting of the Christ body, as with that of Christ himself, (com. Ps. 2: 7; and Acts 13: 33. The kings of the earth stood up, and the rulers took counsel against the Lord, also with Christ, where it had a partial fulfilment, (see Acts 4: 26.) While on the way to his crucifixion, Jesus refers

to the object for which the dragon stands before her and to how their opposing counsel will this time, react on themselves, "For if they do these things in a green tree, what shall be done in the dry"? (Luke 23: 29-31.

"And there appeared another great wonder in heaven, christendom; and, behold, a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads. And his tail drew a third part of the stars of heaven, and did cast them to the earth."

This dragon, is the fourth universal empire, answering to the kings of the earth, and the rulers, or "angry nations." Ready to devour the child as soon as it is born; even as Herod would have devoured the young child, in the green tree. This dragon is the angry nations, controlled by the "prince of this world," the deceiver of the nations. While the stars, cast to the earth, are the great men of christendom, of the church and state organizations, who virtually are a part of the dragon powers.

Prophecy is given, "here a little, and there a little, with stammering lips, and another tongue; that they may go and fall backward, and be snared and taken." Very little of Revelation can be taken consecutively, verse after verse, or chapter after chapter. The same ground is gone over and over, with no regard for the consecutive order of events. Even the teaching of Jesus is often so arranged. Matt. 24: goes partly over the same ground three or four times. With verse 14, the end is reached; then he goes back in the stream of time a long way, and at verse 27, reaches the end again. Then he begins back, and comes to the end again with verse 31. So Rev. 12, is broken and disjointed in a number of places. Verse 6, for instance, she flees into the wilderness, while in verse 5, you might think her child was caught up to the throne before she fled into the wilderness. But the 7, 8, and 9th verses are fulfilled before she thus flees, (see verse 14.) The being caught up to God and his throne, and the ruling with a rod of iron, comes after the 3 1-2 years.

This wilderness condition of 3 1-2 years is preceded by a 40 days of trial and overcoming, as Jesus over-

came, before he began his mighty works. He was baptized, then anointed with the Holy Spirit and power; after which he was tempted of the devil 40 days, overcame, and then began his work. Since learning that his body is to be developed in exact correspondence, in time, in knowledge, and in works; I am confident that the bringing forth of the man child has now become to us as an open book.

His baptism marks the exact time for the coming forth, and quickening of the dead in Christ; the birth of the man child. That we in no wise precede them that sleep. We, the last, entering into life and the entire body anointed immediately on their coming forth. Then, during the 40 days, the body is fully developed, in its inward man, and is prepared to overcome. Their mortal bodies being quickened, they are incorruptible only because they cannot again be corrupted. Mortal means being "subject to death." They are raised out of the death condition by overcoming after the Father quickens them into conditional life. Hence, as it is their mortal body redeemed, (from the Adamic death,) being quickened together with us, every seed having its own body, they will differ bodily, little if any from us. The Father raises the dead, and Christ quickens whom he will, into unconditional life; and until then they are not where they cannot die any more. This quickening by the Father, is the water birth of the man child. Then during the 40 days Satan, who tempted Jesus, attempts to destroy the child as soon as it is born. Failing in this, the war in heaven ending in victory; the deceiver of the nations, who until then had been "sitting in the temple of God," (our bodies,) finds himself, with all his demon forces, cast out of the kingdom of heaven. And the mystery of iniquity that has worked through all the gospel age is revealed. II Thess. 2:3-12.

And when the dragon saw that he was cast into the earth, he persecuted the woman that brought forth the man child. Christianity, the free woman covenant.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her

place, where she is nourished, for a time, and times, and half a time, from the face of the serpent."

During this 3 1-2 years, the Elijah, or Christ body, is hidden, christianity has fled, and that which hindered, being taken out of the way, "that Lawless one will be revealed" with all power and signs and lying wonders.

Now comes the attempt to destroy christianity; the waters cast out after the woman, are peoples, as in Rev. 17: 15. The kings of the earth set themselves, and the rulers take counsel together against the Lord, and his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens, shall laugh; the Lord shall have them in derision: Yet have I set my king upon my holy hill of Zion." Christianity is not destroyed, the earth helps the woman. Her persecuters are discomforted by some of the destructive forces of nature, as judgements from God. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed."

This standing up of the kings and rulers of the earth against the Lord, and against his anointed, is after the hidden condition, and after the kingdom is organized, and Christ has received his great power, (verse 10.) As Herod, Pontius Pilate, and the Jewish rabble, set themselves against Christ, "in the green tree," (Luke 23: 31,) what shall be done in the dry? The seventh and last trump, begins with the declaration that Jesus is not merely king of the Jews, but that the man child just newly born is king of the world. And the angry nations actually attempt to oppose, and confederate, or form an alliance against the Lord, and against his anointed. How is it they will dare do so wicked and bold an act? For a like reason, I answer, that Jews and Romans crucified the "king of the Jews; they believed him an imposter, and were ignorant, of course, of the gospel of restitution, the second MAN kingdom. Even the hidden wisdom, "which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory," (1 Cor. 2: 8.)

So now, "in the dry," they fail to recognize the resurrected man as differing from themselves, and being permitted to kill (under the 5th seal,) the remnant of the seed of the woman, all true christians who maintain their faith, they will be emboldened to attempt the destruction of the 144 000, the "stone" that is about to smite the image, and grind it to powder.

The glorified condition of the kingdom, does not obtain until after the old Adam nations are destroyed; and until thus glorified, the resurrected man, as with Christ on the way to Emmaus, will not differ in general appearance from other men. This alone accounts for the resistance of the nations.

Restitution, both of the church, and of the world, will be a great deal more on the human plane, than is generally supposed. On the restored earth, there will be summer and winter, seed time and harvest as long as humanity endures. There will be families and homes, planting, and building, and the enjoyment of life, as if the fall and curse had never occured. Nothing else would be restitution, Paradise restored.

When God said, it is not good for man to be alone, why did he not make another man, if that was what he meant? If perfect union between man and woman is not what God calls good, why "did he make them one in the beginning,"? and command them to multiply. The answer is, "That he might have a godly seed." What authority have we for thinking that he will change the Eden plan, and not bring in its full and complete restitution? Babes in Christ, are not supposed to understand the resurrection; hence, the apostle calls them "foolish." And not till now, have we advanced in this, beyond what we had more than thirty years ago, when the resurrection, or free woman covenant, was supposed to be the only mother under that system. The Jewish age and kingdom was a type of Christ's kingdom. And there is no more reason to assume that the Jerusalem that is above will be the only future mother of mankind; than to claim that "the Jerusalem that now is, and is in bondage with her children," was the only mother of typical Israel.

HERALD OF THE MORNING.

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(CONTINUED FROM LAST PAPER.)

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The following statements will each in turn, be proven. 1st, No one out of Christ, will ever experience a resurrection of the body. And yet, all that die in Adam will, in due time, be made alive in Christ.

2nd, The 144 000, will neither marry, nor be given in marriage; but will be equal to the angels, neither can they die any more. 3rd, The great multitude, the babes in Christ, who have built on him, but built with "hay, wood, and stubble;" will be saved, that is, restored to the Eden condition; and remain with only such conditional life until the thousand years are finished. These, having washed their robes and made them white in the blood of the Lamb, (Rev. 7: 14;) that is, having experienced restitution through the second man life; these are to carry out the Eden system of multiplying. They will build houses, and inhabit them; plant vineyards, and eat the fruit of them; and long enjoy the works of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. That is, they are the children of the universal mother, or free woman covenant; the Christ, the blessed of the Lord.

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of the body. [No doctrine of Christ can be proven by isolated texts of Scripture merely; they must be sustained by the general teaching that pervades the entire Scriptures, in harmony with the great plan of redemption. And he who is not working in harmony with that plan, and intelligently so, cannot find the true interpretation of individual texts. Witness the thousand and one creeds of christendom, all built on texts of Scripture; and yet all out of harmony one with another. Texts are susceptible of various interpretations, and to be understood only as they come into their true place as the great plan of restitution unfolds.]

"If the Spirit of Him that raised Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you," (Rom. 8: 11.) These, therefore, and these alone, have the promise that their mortal bodies will be quickened. Again, "For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Thus only those who have the firstfruits of the Spirit are waiting for the redemption of the body; while all the remainder of the groaning creation are waiting for the manifestation of these sons of God; "children of God, being children of the resurrection." And who is it that has the firstfruits of the Spirit? Every christian, I answer; whether they be babes, or fully grown men. "In whom, (Christ,) having believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." Every one, therefore, on believing, receives this earnest, or firstfruits of the Spirit. And we who have the firstfruits of the Spirit, are waiting for the redemption of our body, while all others are waiting for something else, and waiting by reason of hope.

When the bodies of many of the saints that slept, came out of their graves to be present at the washing

of the High Priest's flesh, after the resurrection of Jesus; some of them, like Abraham, Job, and others, had been dead thousands of years, and yet God found their bodies. Then the Father that raises the dead and quickens them, can find our mortal bodies. Not that body that is sown, and yet if it were not sown it could not be raised. Our body does not remain the same from year to year; and yet WE are the same person; spirit, soul, and body. So is the resurrection, it is sown in one condition; it is raised in another condition; but its personality is retained, for God gives "to every seed its own body." Then sown a male, it is not raised a female.

But "ALL that are in the grave shall hear his voice and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." Here are two classes, both the just, and the unjust.

"Them that he justified, them he also glorified." Not the great multitude who fail of overcoming, but only those who share the throne with Christ, those he foreknew and did predestinate to be conformed to the image of his Son, will be fashioned like unto Christ's glorious body. The great multitude will remain on the restitution plain of condition of life, until the thousand years are finished. And, of the many that sleep in the dust of the earth, some, those who by their own fault, have let another take from them their crown, "will come forth to shame and age-lasting contempt," while others shine as the brightness of the firmament.

Of the two classes, they who have built with gold, silver, and precious stones, have done well; while the others, though building on Christ, hence, having the firstfruits of the Spirit; have done ill, they are workers of iniquity. their evil works of hay, wood, and stubble, (doctrines of devils,) are to be burned, but they themselves saved so as by fire. These, some having an abundant entrance, the others suffering loss, and saved so as by fire, constitute all of the old Adam race who will be saved; that is, all now sleeping in the dust of the earth who will have their mortal bodies redeem-

ed, when the earth is made to bring forth. These are "All that are in the graves," (John 5: 28.) Graves, here referred to by our Saviour, is not SHEOL, nor HADES, "the unseen state;" but MNEMEION; it occurs only in seven other places, and in every case refers not to the unseen, but rather to that which IS seen. I give them all; "the graves were opened, many bodies came out of their graves," (Matt. 27: 52, 53.) "He had lain in the grave four days," (John 11: 17, 31, 38, and 12: 17;) all referring to Lazarus; and this in John 5: 28. Then in Luke 11: 44, ("For ye are as graven," etc. In this, and in every other case, this word refers to the place where the body is deposited, and has nothing to do with those that will be born as the offspring of those who will build, and plant, in the new heavens and new earth, after the heavens and earth which now are have passed away, and there is no more curse.

"O Lord our God, other lords (the heathen,) have had dominion over us; they are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. Thou hast increased the nation, O Lord, thou hast increased the nation; thou art glorified; thou hast enlarged all the borders of the land," (Isa. 26: 13–15.) These, the world, not having the firstfruits of the Spirit, will not have their mortal bodies quickened; they are extinct, they rise not; and yet the nation will be enlarged until "the stone becomes a great mountain and fills the whole earth."

If Christ had meant the unseen state, the state of all the dead, he would have used the word used in 1 Cor. 15: 55, where all the dead are referred to; "O grave, (HADES,) where is thy victory"? Instead of which he used the word he wanted, MNEMEION, that refers only to those having the firstfruits of the Spirit, and whose mortal bodies are to come forth.

As no one who has not received the earnest, or firstfruits of the Spirit that raised Christ from the dead, will have his mortal body quickened, (and nothing is more certainly revealed, than this,) it follows that the world, as distinct from the church, will not experience

a resurrection of the body. No one whose senses have been exercised by reason of use, can escape this conclusion; and no Scripture can conflict with it. "All that are in the grave," the place where the mortal remains that are to come forth are located, whether in the air or in the heart of the earth, must therefore, refer to the body of those who had received that Spirit; and hence, are guarded by him who numbers the very hairs of our head. Him from whose love, neither life nor death, nor height nor depth, can separate us. If "I ascend up into heaven, thou art there; if I make my bed in hell; behold, thou art there."

When we remember that truth is hidden, and carefully guarded from them that are without; it is not strange if it is found hidden in the letter, instead of being plainly stated on the surface, as men have supposed it to be in this passage in John. Those whose mortal body is not to be resurrected, have none; not being reserved of God, they are extinct, even in his mind. Hence, their bodies are as though they had not been. A tree may be living, or it may be dead; but when consumed, so that there is nothing left, neither root nor branch; there is no such tree. So with the world, they have done with the heavens and earth that now is, all connection with it has ceased forever; they "are dead, they live not; they are deceased, they shall not rise; thou hast visited them and made all their memory to perish." Thus "Man lieth down and riseth not; till the heavens be no more they shall not awake nor be raised out of their sleep." Not so, however, with the "seed," saved out of the old Adam race; they are organized into a kingdom, to be "set up in the days of these kings." Hence, before the heavens and earth that now are, have passed away.

The world, (for whom Christ did not pray,) will live again, but it will be, not a redemption of their body, but a new creation. God is the saviour of all men; while Christ "is the saviour of the body," (Eph. 5: 23.) And he saves only the believer; "He that believeth, and is baptized shall be saved. And he that believeth not, shall be condemned." And, as before

stated, only a seed, those for whom Christ prayed, will believe, and receive the earnest of the Spirit; and only these who have the firstfruits of the Spirit, will have their mortal body quickened.

The resurrection of the body, is a second birth; and Christ thus became "the firstborn from the dead." Now, as the world do not have their mortal bodies quickened, or experience a resurrection of the body, and yet are to be born again, or made alive in THE Christ, (R. V.) how can their second birth be brought about, except by the restitution of the Eden system? Christ Jesus was born twice, and Scripture reveals only the two ways; one, by being born of woman; the other by a bodily resurrection. Christ, and we that have the firstfruits of the Spirit, experience these two; and if any one knows of a third way of being born, he surely is wise above what is written.

Conversion though a figure, is not a real birth, for if so we, when born from the dead, will be born a third time. Nor would conversion give men of the world a new body, even if it were called a birth.

If building on Christ, with gold, silver, and precious stones, is doing well; and building with that which is to be burned, is doing ill; and only these two classes are to have their mortal bodies quickened by the Spirit, even as Christ's body was quickened; then the coming forth of all that are in the grave, (the places in which God finds their mortal bodies, something of that which was sown,) refers only to these two classes; and is silent concerning the world, who do not thus come forth. This being true, and these two classes being the just, and the unjust; the term resurrection, is never applied to the restored life for the world. They will be "made alive in Christ," when born as the offspring of the new man, whereas, if God raised, and quickened their mortal bodies as he does that of the seed itself, they would not be reproduced by the seed; and the word "seed," as here used, would be a misnomer. Seed is to reproduce, to multiply after its kind; and this promised seed of the woman, taken out and developed from the old Adam race, is to reproduce the race

on the new man plane. Then it is as certain that God will not reproduce the entire race in the same manner as the seed itself is developed; as that he has not produced the first man race in the same manner as its federal head was developed.

The seed is taken out of this fallen race; THIS is conditional salvation; he that believes and is baptized shall be saved. This is the mystery of God, how to bring a clean thing out of an unclean. And when this "mystery of God is finished," and the seed is developed by the gospel, then will the seventh angel sound "according to the good tidings which he hath declared to his servants, the prophets;" after which there will be no more opening of graves, or quickening of bodies sown in corruption. Since it is only because the Spirit of him that raised Christ from the dead dwells in us, that our mortal bodies are to be thus quickened.

The first resurrection implies a second; and there is a second, although not so called in Scripture. Only such as are to be kings and priests to reign with Christ, have part in the first resurrection; but the great multitude of the redeemed, (out of the old Adam race,) the remnant of the seed, are to be resurrected before the mystery of God is finished; hence, before the old passes away; since there can be no resurrection of the dead, after the court of the true tabernacle has passed away. This is a wonderfully strong argument in support of our present position concerning the second birth for the world, unanswerably conclusive, to those who understand the heavenly tabernacle.

That which is "sown in corruption," is in the court, not in the holy place; and with the passing away of the fallen man, the court no longer exists. Then all mortal bodies not before resurrected, no longer exist. That is, nothing that was sown in the court remains. Corruption cannot inherit incorruption; the new earth wherein dwelleth righteousness, is not the earth that casts out her dead. Hence, if the rest of the dead in whom the Spirit of him that raised Christ from the dead did not dwell, are to live again, they will be reincarnated, not by a resurrection of their body from

the court, that no longer exists, or from the old sin cursed earth that has passed away; as the seed were resurrected; but will be born again in SOME way, with bodies in, and out from the "new heavens and new earth wherein dwelleth righteousness." And as there is but two ways of being born again, by a resurrection of the mortal body, (or) born of woman; God has ordained the restitution of the male and female, or Eden system to accomplish his purpose.

The world did not fall, but only its federal head; all others were born in this condition. Only that which fell, a federal head, will be restored; all others will be born again, just as they would have been, had the fall not occurred. Jesus was born of woman, in the holy place, with unforfeited condition life as though man had not fallen, only being the beginning of the new creation, he who was the Father of the old, was necessarily the Father in beginning the new; born of FALLEN woman, because being restitution, the new Adam must be resurrected out of the old. Then, with a new federal head, man will be born again, not of fallen, but of the restored woman. While the Scriptures nowhere teach a bodily resurrection of the world. And yet all that die in Adam are to live again.

As there is no Scripture opposing this, and a vast amount that supports it, it is easy for me to understand and believe it. Humanity has had an experience on this fallen plane, with all its attendant evil and suffering. Paradise lost, is to be restored; and the glory of the new heaven and new earth, free from the curse, so that the desert shall rejoice and blossom as the rose, is to be the habitation of the redeemed of the Lord. Nor is it spiritual, or mystical; but a reality. They will build houses and inhabit them; plant vineyards and eat the fruit of them; they shall not build and another inhabit, for as the age of a tree shall be the age of "my people", and they shall long enjoy the work of their hands; they shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord and their offspring with them.

Surely there is nothing in all this to spiritualize.

We sing of home, sweet home, even in this fallen condition; and what is there in life to compare with a home where there is united hearts so that love reigns supreme? Our crude ideal is seldom if ever realized, and yet a moderate approach to what, in our fallen estate we can even hope for, makes home the sweetest place on earth. And yet "what is home without a mother"? "And the Lord God said, It is not good that the man should be alone." If it was not good in Paradise, and before the fall; who will say that in Paradise restored, it is good for man to be alone?

If in restitution, men were to be spirits, or beings of some higher order, equal to the angels, as the overcomers are to be; we should not trespass on such holy ground. But the merely restored man who is to eat, and drink; build houses, plant vineyards, and make homes for themselves, surrounded by their own vine and fig tree, and are the blessed of the Lord, and their offspring with them; are human, in every sense of the word; and hence, their home life, although glorious, is not, perhaps, beyond what our imagination guided by Scriptural glimpses, may in a measure grasp.

We know that the groaning creation who are waiting for the manifestation of these resurrected children of God, are to be born into "the liberty of the glory of these" very ones who, in the new earth, are to build, plant, keep house, and become joyful mothers; being blessed of the Lord, and their offspring with them; and that before the millennial age is ended, the earth will become as the garden of Eden, and the glory of the Lord shall cover the earth, as the waters cover the sea.

Between the Christ, the 144 000, and the great multitude of whom we have been speaking, there will be a vast difference. The merely restored man is, like Adam, on probation for life; and being no higher in the scale of life, there is no reason why they should not multiply by bringing forth children just as man would have done had he not sinned. But the Christ, the 144 000, are the universal mother of us all, but on a higher plane. They do not bring forth children as

does the restored man, since THEY can impart only eternal life. They are, or answer to the resurrection covenant; "I will preserve thee (Christ) and give thee for a covenant to the people, to establish the earth, to cause to inherit the desolate heritage," (Isa. 49 : 8.)

Covenant here, means "thing prepared or eaten." All are to be made alive in the Christ, the universal mother; and EAT him. In doing that, they get eternal life. The Father quickens the dead, all of them, beginning with firstfruits. That quickening is on the restitution plane of conditional life. On being quickened in the new covenant, the Christ mother, like as a child on the fleshly plane EATS the flesh and blood of the mother, so these are to eat, partake of and assimilate the Christ nature. We do this now by faith only; but when quickened, we shall experience actual gestation in the mother system; and when mature, enter into eternal life. Then we can die no more; and immortality, the passage by the new and living way through the vail into the holiest, when our work on earth is finished, is unchangeably secured.

The quickening with conditional life, is by the Father; the life completed, is by the Christ mother.

The Father quickens all the dead; those born again of the restored woman, as truly as he quickens the mortal body of those who have the firstfruits of the Spirit. All life comes from the one Father, regardless of what agencies may be used. While "the Son quickens whom he will," (John 5 : 21.) Eternal life, or perfected earthly life, is in him, (1 John 5 : 11.) and he quickens whom he will; namely, all who overcome, (Rev. 2 : 7.) Thus the Christ is the universal mother on the higher plane; imparting, in due time, eternal life, such life as is in this perfected seed, to all who finally overcome.

The thought had come, Might not the 144 000, or man child, be the husband, and the great multitude, the "wife." But the objections to that, are, 1st, The Christ in that case, would be made one, married, to an imperfect bride, over whom the "second death" still had power; a monstrous union. 2nd, Every seed

brings forth after its kind; hence, a mixed seed, one part having eternal life, the other only conditional life, would be confusion, the punishment for which, under the law was death.

As man is to be restored to the plane of conditional life, a seed must be developed only to that plane. So as he is to attain to ETERNAL life, a seed, or mother element is also required for that. The first, is only RE-generation; hence, a repetition of generation; generation under the bondwoman covenant; and re-generation under the free woman covenant were, in the allegory, of precisely the same character, only one was after circumcision, (death,) and the other before. Thus Isaac was born of resurrected parents; otherwise born as was Ishmael. God's figures being perfect.

We have never understood, until now, why it is arranged for having two distinct classes developed during the gospel age; the 144 000, and the great multitude; those having an abundant entrance, and those saved so as by fire. The man child, and the remnant of the seed of the woman. One part of the seed as overcomers, entitled to eternal life; the others to come short, and yet be SAVED; which means only restitution.

Now we can understand. The times of restitution are, first, that the world may be born again; and the kind of seed that re-generates the world, to be born into conditional life; must itself be on that plane. Then the Christ body, developed not only to the restitution plain, but carried far above that, to the eternal life plane, is to bring the restored man to a readiness for the full birth into immortality. The entrance into the kingdom of God requiring this double birth, of water, and of the Spirit. God gives immortality; the Christ brings man to the vestibule, ready for the final birth. Thus the Christ brings about restitution first, then prepares the second man to be made a quickening Spirit. It is by developing the restored man to the higher condition of eternal (age-lasting) life, thus bringing man to the vestibule or readiness for the Spirit birth into immortality, that makes the 'bride, the Lamb's wife,' a universal mother. They being, or answering to the

free woman covenant, or mother on THAT plane; while the great multitude, or servant class of the redeemed who only attain to restitution, or condition of life, constitute the mother element on the restitution plane. And it is of these that the world are to be born again of woman, as the race would have been had man not fallen.

Where is there any Scriptural objection to be found to this? I know of none. It differs from our former ideas of resurrection and the second birth. But if that is a sound reason for rejecting it, what advanced truth have we had in this movement, this growth from infancy to the "fullgrown man," that should not, for the same reason have been rejected? Do you say, Christ said there would be neither marrying nor giving in marriage there? Look again! He said, that with those who were accounted worthy to attain to that age and the resurrection FROM the dead, do not marry, for they are equal to the angels, neither can they die any more. And we have already seen why these cannot bring forth children on the restitution plane, since having eternal life, their offspring would also have such life; hence, would be born far above the restitution plane. But those who come forth unto the resurrection of judgment, are quite another class. They are the dead who are raised, not to life, but to probation for life, and will not live until the thousand years are finished. These "are the seed of the blessed of the Lord, and their offspring with them." They are as near to God as was the unfallen Adam.

Again I ask, what objection can be found to this? If a restitution of all things is a Bible doctrine, the Eden system, male and female, will be restored; and the command to multiply and replenish the earth will yet be accomplished, until "the stone cut out without hands, becomes a great mountain and fills the whole earth."

It is true, we have believed that all the dead would be resurrected bodily; that is, that in due time, God would quicken the bodies of all men, just as truly as he will quicken those of the promised seed. And yet

the promise of being saved, and most of them, only so as by fire; "and if the righteous scarcely are saved, where shall the ungodly and the sinner appear"? He that believes shall be saved; and he that believeth not shall be condemned. This surely teaches that what the resurrected Christ recognized as being saved, applies only to the believer. And it is only the believers who have the promise of the redemption of their body. Then we must believe that only such as have their mortal bodies quickened, sown in corruption; raised in incorruption; are what Christ calls SAVED.

As those who are to be saved, are just a seed, it is about time for us to understand just what is meant by being saved; also God's plan for developing sons and heirs through this seed. The Adam race is doomed to total destruction, "dust thou art, and to dust shalt thou return. He is then as though he had not been. But a seed is to be saved out from this old Adam race; just that, and nothing more; and they alone are to have their mortal bodies quickened. The spirit, or mind, is nothing in itself; any more than is love, or hate, or fear. These are attributes of a living organism, having no existence after death.—God can, of course, restore the same to a new organism, or he can restore the entire man, spirit, soul, and body.—The seed, saved out of the old Adam race, are thus saved, the actual body of those that are alive and remain unto the coming of the Lord; and a reorganization of the body of those that have gone to corruption. This latter, the resurrection of the body, being a special work for the believer, since the church does not die, only some of its members do. What then, it may be asked, is the difference between the church, and the world, as both will live again? In other words, how are the church saved by a special salvation, any more than is the world? especially as in both, it is really a new creation.

The church have the earnest of the Spirit; a degree of development of the "inward man." The world have the old Adam nature, of which nothing is to be saved. The church are to have their mortal body res-

urrected, the world, not having the firstfruits of the Spirit, will NOT have their body redeemed. Thus having only the old Adam nature, and a body not to be redeemed, their is nothing to be saved; hence, they are condemned. Christ does not save an attribute; their spirit or mind, is carnal, it is not and cannot be subject to the law of God; hence, is not saved. They will be a new creation; spirit, soul, and body. Only a seed are saved out of the old Adam. And that seed is developed more or less, by the Spirit, on this side of death. And being thus developed, by having the firstfruit of the Spirit; "He that raised Christ from the dead, will also quicken their mortal bodies."

All that are in the graves, (not SHEOL, nor HADES, but MNEMEION, the place of deposit of the body,) shall come forth. This is equivalent to saying, ALL whose bodies are, in the economy of God, reserved for the quickening; shall hear his voice and come forth; and by comparing Scripture with Scripture, not a shadow of doubt remains, as to who are to have their bodies quickened. Namely, the believer in Christ; for "he is the saviour of the body," even though the great multitude have built with "hay, wood, and stubble."

You can give special attention to a part of a field of corn, and by a supply of food, improve it so that it will better answer your purpose for seed; then dispose of all the rest, and save this for seed. This is precisely what God is doing; and Christ was the first "wave sheaf" of that seed. And he saves nothing but the seed, all the rest will be condemned, destroyed given to the fire, root and branch. What more does he want to save out of the old worthless corrupt harvest? it is this seed, improved and purified from mildew and disease at great expense, that is to reproduce a much improved harvest like to itself, fit for the Master's table.

Only this elect precious seed will be saved out of this corrupt and dying race. And the only bodily connection between the humanity of the new creation with the old is through this seed. In the regeneration of the world, they will be born with, not a restored, but a new unfallen nature; restored only in the sense of

having a nature such as man had before the fall; such a nature as all men would have, had they been born in the "holy," instead of being "conceived in sin, and born in iniquity." But the fall was permitted for man's good, that he might become as gods, to know good and evil. And he is to be judged according to that he hath done. But where there is no law, sin is not imputed. It follows, therefore, that in being reincarnated,—I beg pardon of the reader; the word reincarnation has, from association, an unpiesant sound. I will, therefore say, in being re-clothed in flesh,—the memory of all the events of the old life should be restored; else the experience and suffering would be of no benefit; nor could they be justly rewarded for good and evil deeds of which they were unconscious.

Jesus gradually, from infancy to manhood, recovered, in memory, the events of his former existence; and we are to know what God hath prepared for us, by "comparing spiritual things with spiritual." "And the Spirit searcheth all things; yea, the deep things of God." It is not only permitted, but required, that we come to a knowledge of resurrected, and restored life, as completely as it was made known to Jesus, on attaining to the fullgrown man; if in truth, he made known to us, "all things that he had heard from his Father." I will, therefore, restate in plain words, just what I think has been Scripturally proven. Thus trying, at least, to avoid being misunderstood.

Only those who have "the firstfruits of the Spirit," will experience a resurrection of the body, or be saved by a recovery of anything that was lost. With all the others who re-enter life, it will be an entirely new creation, spirit, (mind,) soul, (life,) and body. God restoring only a remembrance of the old life, to such as had a memory. All who believed in Christ, received this earnest of the Spirit when they believed; hence, all true christians, as babes, have the firstfruits of the Spirit; and are the elect. Some for the high calling, and others, as "the great multitude."

The 144 000 overcomers, will be of the first resurrection; and come forth unto a raising up to life. The

great multitude come forth unto to that of judgment and probation for life eternal. Both classes coming forth bodily; sown in corruption; raised alike in glory, in honor, in incorruption, with spiritual, or perfect bodies. The one class being incorruptible, because as elect overcomers, they cannot again be deceived. or corrupted. Thus the two orders, will not differ bodily, until in a twinkling of an eye, the overcomers are fashioned anew like unto Christ's glorious body; that of his Majesty as seen in the holy mount. These two orders, are resurrected before the heavens and earth that now are, pass away, and the seventh trump ceases to sound. Under this trumpet, all that fear God great and small, are rewarded, and all others destroyed. This ends the old Adam race; for after this sin-cursed earth has "cast out her dead, and no more covers her slain," the resurrection of the bodies "sown in corruption," will be finished. The "court," or place of death for fallen man will no longer exist, when the old Adam race have passed away; and there will be no opening of graves in the holy place. Yet man, that is, the world, as distinct from the seed that is to reproduce it, will live again; but "As the river decayeth and drieth up; so man lieth down and riseth not; Till the heavens be no more, they shall not awake, nor be roused out of their sleep," (Job 14: 11, 12, R. V.) That which is laid down, sown, riseth not; yet, after the old passes away, and the creation of new heavens and new earth, they will awake,—If what we claim is true, that they have no resurrection, as do the seed; but will awake out of their sleep, by being recreated, born of the restored woman; this passage in Job reads in exact harmony with such an arrangement.—

Thus nothing but a seed is saved. This cannot be questioned. The Adam was created, not born; then God rested, and commanded THEM to multiply. And "Adam was a figure of him that was to come." Now if the Eden system is restored, the seed, the federal head, male and female, will multiply. And man will be born again, but not by a resurrection of the body "sown in corruption," as has been abundantly proven by Scripture. There are but two ways to be born again; and hence, but one way in the new earth, i. e. of woman; as Jesus, the beginning of the restitution of all things; the first to be born with unforfeited life, in the holy place, was born. Since a resurrection of the body, sown in corruption, is excluded. Thus we are fully convinced, that all who are born in the holy, after the court of the true tabernacle passes away, will be born according to the unfallen Eden arrangement.

If the question arises, How can the children of Adam be born again in that way, so that each one will be fully conscious that it is himself, the same individuality, made alive again?—For we know that it must be the same; since it is only by the seed of the bond-woman, that the house of the free woman is to be builded. In other words, only those who have been born on the old Adam plane, are to be born again, on the new man plane;—In answering, permit me to say, God, who declares the end from the beginning; does foreordain and determine the number and character of the human race before they are born. He did so with Abraham, while as yet he had no child. While any number of individual cases can be referred to, like that of Solomon, (1 Chron. 22: 9.) In the resurrection, the mind, the memory, the personality, must be restored to the newly organized body. And what is the difference with God, so far as restoring the personality; whether the new body is born of woman, or organized directly from the dust of the earth? In either case the individuality must be recovered.

Why should this not be the ordained plan? Can any one find a reasonable objection? If the race are to live again on the earth, they must be re-clothed in flesh. And if the Eden figure is carried out, the seed, must be born in a different way from those to be produced by that seed. God created the first Adam, and THEY were to bring forth, after their kind. So God quickens the second man, the promised seed. And the SEED is to multiply itself. Hence, it follows that the world will be born in a different way from that by which the seed itself is reproduced.

In SHEOL, whither thou goest, there is no knowledge or device; the very day a man dies, his thoughts perish; his children come to honor and he knoweth it not. Then humanity when born again, no matter whether by a resurrection of the body, or of the restored woman; will retain only what they knew before falling asleep. And a large part of the race have died in infancy; while myraids of the heathen mothers have been little more than "infants of days." Will the earth, "wherein dwelleth righteousness," be a kinder-garten for orphaned infants, and heathen parents? instead of blooming as the rose, with "the seed of the blessed of the Lord, and THEIR offspring"? Or must these blessed of the Lord, a comparative few, perhaps one in ten thousand of the human family, make of this vast hoard of ignorant heathen, infants and adults, spiritual offspring through a thousand years of kinder-garten work? thus entering into the "rest that remaineth to the people of God." If such a bedlam is arranged for the millennial age, no wonder Job prayed that he might be hid in the grave until his wrath be passed.

All who are to experience a resurrection, are raised "in honor, in glory, and in power." This is by the word of the Lord; who will deny it? There are two classes, the just, and the unjust; they that have done well, and they that have done ill. And those that he justified, them he also glorified; fashioning the body of their humiliation like unto Christ's glorious body. Those building on Christ, with hay, wood, and stubble, have done ill, not well; yet they shall be saved, so as by fire; but not glorified. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear"?

It is also true that the whole groaning creation, every creature, every one for whom Christ tasted death, "shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." That all that die in Adam, will be made alive in Christ. That "He is the true light that lighteth every man that cometh into the world." All this is true; but

only "he that believeth and is baptised, of the old Adam race, shall be saved." These will have their mortal bodies quickened; "For the earth shall cast out her dead, and no more cover her slain."

In the restored Eden system, the seed sown under the bondwoman covenant by the groaning creation, is to be born again under the free woman covenant. But these covenants are only system or special arrangements under which children were to be born; the covenants themselves, though called mothers, do not bring forth; it is other agencies that bring forth under such covenants; the motherhood of the covenant merely determines the nature of the offspring.

The covenant that was unto death, required a fallen federal head in which that covenant, or system could be organized; but it was the man and woman of that covenant that was to bring forth. While the head of necessity, had to be brought forth in a different way from its offspring. And that federal head, that is, the man and woman were born a second time, born of that covenant that was "unto death." First, they were children of God; but born of that covenant, became children of "him that has the power of death."

So with the free woman, or resurrection covenant; the federal head, born of this covenant, is restored. Since "the Father raiseth up the dead and quickeneth them;" hence, "they are again children of God, being children of the resurrection." Thus the fall of the federal head is reversed by a resurrection birth.

But like the others, only the federal head, will be born of this resurrection covenant; while THEIR offspring will also proceed from themselves. This must of necessity be so, because only the "seed" are to be born of the resurrection covenant; that is, only believers. Thus, "I pray not for the world, but for them thou hast given me; and not for the 12 only, but for them that shall believe on me through their word; that they all may be one." It is only the believer that receives the firstfruits, or earnest of the Spirit; and only those who have the firstfruits of the Spirit, are waiting for the redemption of their body; and only those

who experience the redemption of their body, come forth in resurrection. And they that are Christ's are the SEED, according to the promise. "And all the Father giveth me come to me." Hence only this one elect seed will be born of the resurrection. And it is THEIR offspring, that causes the "stone to become a great mountain and fill the whole earth."

This seed, however, has a two-fold purpose; since the new birth is of a dual character; of water, and of the Spirit. ALL of the seed come forth, sown in corruption, raised in incorruption; there is no other way in which the earth is to be made to bring forth. But the 144 000 come forth at the first resurrection. They overcome, and in due time, partake of the tree of life; that is, they are raised to the condition of eternal life. These neither marry nor are given in marriage, and are equal to the angels, neither can they die any more. It doth not yet appear what these will be, only they will be like Christ. They are raised far above the restitution plane; being "made meet to be partakers of the inheritance of the saints in light;" delivered from the power of darkness,—that of the second death,—and "translated into the kingdom of his dear Son," (Col. 1: 12, 13.)

This is the little flock who inherit the kingdom; but the rest of the seed, the great multitude, who build on Christ, but build with hay, wood, and stubble; are not raised until after the sixth seal; hence, are hid in the grave until his wrath is passed. These come forth unto the resurrection of judgment, not of life, like the others who were accounted worthy to attain to that age, and the resurrection FROM the dead. That is, the first, or "the better resurrection;" that to which Paul was striving if by any means he might attain.

The resurrection unto judgment, is unto probation for life. Nor do they LIVE, until the thousand years are finished; even as we are now dead, and do not live, until we overcome, and Christ gives us to eat of the tree of life. Unto the resurrection of damnation, (Jno. 5: 29,) judgment, is the same as in Matt. 12: 18, 20; and Isa. 42: 1–4, which Christ "will not fail nor be discouraged, till set in the earth." This judgment, quoted in Matt. is KRISIS, which he will show to the Gentiles, and will not be discouraged till set in the earth, is, in John 5, rendered damnation; but is the blessed condition unto which this "seed of the blessed of the Lord, and their offspring," will find established in the new heavens and new earth wherein dwelleth righteousness. "And the isles shall wait for his law."

These, and their offspring, born on the restitution plane, will be in process of gestation, being developed by the 144 000, the New Jerusalem mother, until prepared to overcome, partake of the tree of life, and be born of the Spirit into immortality.

Thus, we can see the necessity for the two orders in the seed itself. One to remain on the plane of restitution, and conditional life, until the world are born, reclothed in flesh, on the restitution plane; the other, as kings and priests, to prepare these and their offspring, for the final Spirit birth through the vail into the holiest, by the new and living way.

This complete understanding of restitution, just as we are about to enter upon it, is certainly due at this time, if our expectation is to be realized in the near future. For without this knowledge, we should be far short of a full belief of the gospel of restitution, and the kingdom of Christ. A full knowledge of which is surely required in order to attain to a "fullgrown man in Christ." And hitherto, we have had NO definite Scriptural idea as to how the world would be born, or reclothed in flesh, and especially those dying in infancy, only to believe they would be raised, in glory, in power, complete, as the seed itself is raised. And, of course, out of harmony with all that is Scriptural.

I am now convinced that the "seed" will be male and female, as in Eden. That THEY, not the woman alone, will multiply; and that children's children will be born again; not a new race, but the old Adam race born again, on the restitution plane; thus being made alive in THE Christ, under the free woman covenant.

Of the 144 000, little more can be said; only that,

when "translated into his kingdom," they will be like his Majesty, as Christ the glorified man was seen in the holy mount; the express image of his Father's person. When restored, they will be male and female. When glorified, "It doth not yet appear WHAT we shall be." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son."

THE GREAT MULTITUDE.

Not only the 144 000, who have part in the first resurrection, but the great multitude are also raised during the sounding of the seventh trumpet. All of the trumpets apply to the decline and fall of Rome, or the fourth universal empire; which fall is the end of the old Adam race, or bondwoman covenant. And as the God of heaven sets up the fifth kingdom that destroys all these Gentile kingdoms, (Dan. 2: 44;) the events under the seventh trumpet are of a dual character; the setting up of the fifth monarchy, and the total destruction of that which has preceded it. And as both the setting up of the one, and the destruction of the other, are the work of divine power; this seventh and last, is called, "the trump of God." (1 Thes. 4: 16;) "the last trump," (1 Cor. 15: 52.)

"And the seventh angel sounded; and there were great voices in heaven, saying, the kingdom of this world is become the kingdom of our Lord, and of his Christ; and he shall reign unto the ages of the ages; (Greek,) · · and the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldest destroy them that destroy the earth," (Rev. 11: 15–18.)

The special point to which I call attention is, that all who fear God, both small and great, are rewarded, hence, are resurrected, under this last trump, and the residue of men are destroyed. Thus the servant class, the great multitude of Rev. 7; are resurrected in conjunction with the final destruction of the natural man,

even as in the type, Israel, God's firstborn, was delivered when Egypt's firstborn were destroyed.

This, of course, agrees with the fact that all who are ever to experience a quickening, or redemption of their body; are to be resurrected before the "court" of the true tabernacle, this present evil world, passes away. (Those to be born again of woman, in the holy place, the new heaven and new earth wherein dwelleth righteousness, have bodies that never having been lost, could not be redeemed.) Hence, all having the firstfruits of the Spirit, all who are waiting for the redemption of their body, will come forth, before the earth that is to "cast out her dead, and no more cover her slain," shall have passed away. Or rather, at the end of this KOSMOS, this arrangement, or old Adam condition, as it is passing away.

It may not be possible to determine the exact order of all the events to transpire under the sounding of the seventh trumpet; but we know that those who are to reign with Christ, and on whom the second death will have no power, are such as come forth in the first resurrection; while the rest of the dead live not until the thousand years are finished. That is, they do not enter into life-eternal, the only condition recognized as life, under the new covenant; namely, the life that is in Christ, (1 John 5: 11, 12.) Neither the great multitude who are waiting for the redemption of their body, and come forth unto the resurrection of judgment, under the sounding of the seventh trumpet, nor their offspring, born during the thousand years, will have the life that Christ gives, until the thousand years are ended. But they come forth unto the resurrection of judgment, at the end of this KOSMOS, while neither they nor their offspring enter into life, until the thousand years are ended.

This grand type of Israel's deliverance from Egypt; first, of Moses, who answers to Christ; then of Aaron, answering to the 144 000, or royal priesthood; the return to execute the judgments, and the final delivery, through baptism in the sea; which, while it destroyed Egypt, delivered Israel; has not, until now, been ful-

ly understood. Hitherto, we supposed, in the antitype, the crossing the red sea, or being baptised out of spiritual Egypt would require the thousand years, or until the dead were all made alive in Christ. The resurrection being distributed all along through that age. This required that spiritual Egypt, the place of bondage, the "court" of corruption, the "land of the enemy," should retain a part of Israel, until the end of the wilderness journey. Really destroying the type.

Now we have learned that God's figures are perfect; that all Israel, "For we are the circumcision," (Phil. 3 : 3 ;) "and the children of the promise, even as was Isaac," (Gal. 4 : 28 ;) go out of spiritual Egypt at one and the same time. Their increase, was by children born on the way; who were never circumcised until they entered Canaan. "Now all the people that came out of Egypt were circumcised; but all the people that were born in the wilderness by the way, as they came out of Egypt, them they had not circumcised," (Josh. 5 : 5.) In antitype, circumcision is "the putting off of the body of the flesh," (Colos. 2 : 11, R. V.) which, to the natural man is death. While those in Christ, "are circumcised in his circumcision, being buried with him in baptism."—Let no one claim to be IN Christ, till he has put on Christ, by obeying "that FORM of doctrine that was delivered to you," (Rom. 6 : 17.)—In the antitype, those to be born during the "times of restitution" from this Egyption bondage to the heavenly Canaan, and who finally reach that land, do not die on the way. They are born under the free woman covenant, in the holy place, with but one vail between them and the holiest; hence, "put off the flesh on the eighth day (of the Lord,) by the new and living way through the vail. They are a new creation and were never in Egypt, but are born by the way; hence, there is but one circumcision for them. But to the parents, the "great multitude," who go throu, it will be passing through a second vail, or a second circumcision. "And the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time" (Josh. 5 : 2, and 4.)

This is a two edged sword, like that proceeding out of the mouth of him of (Rev 1 : 16.) It supports the tabernacle arrangement with its "second vail" at the end of the times of restitution; also that those to be born by the way, DO NOT come out of spiritual Egypt, as do those who are awaiting this circumcision and baptism, for the redemption of their body. Hence, in being made alive in "THE Christ," for them, will not be by baptism out of Egypt.

The world, the unbelievers, are not saved, but condemned, as Jesus affirmed. Nothing that died is saved; neither their body nor soul. "They are dead, they shall not live; they are deceased, they shall not rise; therefore, hast thou visited and destroyed them, and made all their memory to perish," (Isa. 26 : 14.) They did not fear God, who is able to "destroy both soul and body in hell," (Matt. 10 : 28.) This is their condition. They died without having "the firstfruits of the Spirit;" hence, with nothing that pertains to a new life, only by reason of hope. Without God, and with a carnal mind, what is there of "the old man," we are exhorted to crucify, that can be saved? Absolutely nothing. When "made alive in the Christ," it will be a new creation; even as Jesus retained nothing of the archangel, save a returning consciousness of what he had been.

In the fulfilment of Israel's deliverance from Egypt, Moses answers to Christ. Aaron to the royal priesthood, Israel to the church; and Egypt to this world, spiritually called Egypt, where also our Lord was crucified, (Rev. 11 : 8.) Israel is God's "son, even his firstborn, and fallen man, is the firstborn of "the prince of this world." In its fulfilment, the church will be baptized out of Egypt; they came up out of the water, while at the same time, and by the same water, the host's of fallen humanity are destroyed. "They are dead, they shall not rise; thou hast visited and destroyed them." Now see Exo. 15 : 17, concerning Israel's dwelling place. "Thou shalt bring them in, and plant them in the mountain of thine inheritance, the place, O Lord, thou hast made for thee to dwell in, the sanc-

tuary, O Lord, which thy hands have established." Namely, in the holy place of the true tabernacle which the Lord pitched and not man.

If, as we once thought, the whole human race, were to be baptized out of Egypt, all along during the thousand years; by a resurrection of the body sown in corruption, then Israel should have been passing out of Egypt during all the wilderness journey; instead of 1st Moses, then, on his return, Aaron, representing the royal priesthood, going out to meet him; then returning to execute the judgments, and deliver ALL Israel at one and the same time. The type is a perfect shadow of good things to come" Hence, all who are ever to be baptised out of spiritual Egypt, will "come up out of the water," at the same time the old "Egyptian bond maid" and her son go down, and are swallowed up in death, never to be resurrected. And yet they will in due time, "be made alive in the Christ," the free woman covenant; the holy place. "For God will have all men to be saved, and come to a knowledge of the truth;" while Christ "is the saviour of the body."

Orthodoxy would send the unbelieving world to unending torment; the Non-resurrectionists, finding that the Scriptures promise a resurrection only to the believer, condemn all others to annihilation. While other scattered sects hold the unscriptural doctrine that, even though the unbeliever does not have the firstfruits of the Spirit that raised Christ from the dead; their mortal bodies will be quickened by that Spirit, all the same. But I am convinced that we now have the exact truth concerning the SEED, and "their offspring; and the 144 000 selected from the seed itself, as a royal priesthood under Christ to lead the great family of man, God's son, from the bondage of "that great city spiritually called Sodom and Egypt, where also our Lord was crucified," through the wilderness and times of restitution, (where all crooked things will be made straight,) to the heavenly Canaan; the future inheritance of the Sons of God, (Rev. 21: 7.)

The first resurrection will occur at the coming of Christ; after which the saints will, in due time, take

the kingdom under the whole heavens, receive power over the nations and dash them to pieces as a potter's vessel. This will be the great day of his wrath, Rev. 6: 17.) During this day of wrath, in which the passover will be fulfilled, (Luke 22: 16, see also Isa. 26: 20, 21;) the "great multitude," will be hid in the grave, the chamber of death, until the indignation be overpassed; even as Israel in the type, shut their doors and went not out until the morning, (Exo. 12: 22.)

Fallen man, Egypt's firstborn, will go down, in this baptism, and only Israel, they that are Christ's will come up out of the sea. "I pray for them; I pray not for the world, but for them thou hast given me."

"Thy dead shall live; MY dead BODIES shall arise," (Isa. 26: 19, R. V.) Christ is the saviour of the body.

Thus, all those that have the firstfruits of the Spirit will have their bodies redeemed, at the time the passover is fulfilled in the destruction of spiritual Egypt.

This baptism of all Israel, out of spiritual Egypt, is due at, or about the end of the 26 "days," "According to the days of thy coming out of the land of Egypt." (Micah 7: 15;) or in 1931. While "the first resurrection" is of the royal priesthood, the antitypical Aaron; who, according to the diagram measurements, go out of Egypt in the coming spring; and in due time, will meet the coming Deliverer at the mount of God.

Thus only the SEED will have a resurrection of the body. This truly is beyond all question. "The Father raiseth up the dead, and quickeneth them," He that raised Christ from the dead, will also quicken our mortal bodies. And without a body, man has no existence.

After this quickening of the seed by the Father; it is the seed itself that is commanded to multiply; that being the one sole purpose for which seed is saved.

The body is sown in corruption; IT is raised, etc. A body must exist, reserved of God in some way, else it could not be reorganized. It is planted in one condition, and raised in another. Except a corn of wheat fall into the ground, etc. If Christ's body had not been planted, It could not have been raised. That which is raised, must in some way, partake of what is

sown, or it would not be a resurrection, but an entire new creation. Those bodies of the dead that are not to be quickened, have ceased to exist with God; they are no more, with him, than the other dust from which they were taken. But the bodies of the SEED, developed out of the old, or natural man, as a link between the old and the new are, whether in the air, or sea, or dust, reserved of God; and hence, are in the grave; their resting place; known of Him who numbers the very hairs of their head. "If I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy right hand hold me." "Such knowledge is too wonderful for me; It is high, I cannot attain to it."

Never until now, have I been fully satisfied concerning the resurrection of the SEED, and the regeneration of the world. Nor have we until now, had a full understanding of tne reasons for two classes among the believers in Christ; the "little flock," and the "great multitude."

Springwater, N. Y. Aug. 1st 1902.

Dear brother, The last HERALD is truly grand. Zach. 13: 8, 9, gives us a record of the nominal church, or that part of the "great multitude," to be tried so as by fire, out of this last generation of all "nations, and kindreds, and people, and tongues." Rev. 7: 9, the christians of all ages, babes in Christ, will come forth in incorruption and people the new earth, and be in the condition that Adam and Eve were before the fall, their quickened bodies, will come forth fully mature, and they will multiply and replenish the earth by the second birth of the seed sown by the bondwoman.

Thus the wicked will be born again under the new covenant, the Eden condition, as infants. And thus born, with loving parents, and under such surroundings, how easy it will be to lead them into a knowledge of the only true God, and Jesus Christ whom he hath sent. How marvellous is the divine plan! In

no other way, it seems to me, could the beauty and value of a restitution and a second birth for the world be made to appear. How much easier to lead a loving and beloved child into a knowledge of God, than by any other way the heart of man can conceive. To resurrect a world, with ignorant, vicious, and cruel natures, would be monstrous; and God does not impart a new nature by arbitrary power, and without culture. Man is not created, but developed from the natural to the spiritual; and to begin such development with a new born babe, born of redeemed parents, every seed bringing forth after its kind: is far more beautiful, to my mind, than would be a bodily resurrection, as with the SEED, which begins its spiritual development in this life. The regeneration of the world, and the glory of the restitution is surely opening up to our minds grandly.

S. H. Withington,

COMMUNICATION—God's people have long thought of, and sung of the beauties and glories of "A home over there" in heaven; but never before has appeard the wondrous vision of a home over HERE, on this renewed and glorified earth.

Yea, we have ever quoted God's promises that "the meek shall inherit the earth," and "the righteous shall inherit the land, and dwell therein for ever;" but never before have we clearly seen how this should be accomplished, or truly realized what God meant by it; for now that the time is near at hand God is showing us the spirit of the Scriptures that are to be fulfilled.

It seems reasonable to believe that when God created Paradise and placed therein a sinless pair, and blessed them and told them to multiply and replenish the earth, and have dominion over every living thing, and pronounced every thing that he had made very good, that this condition of things was meant to continue and accomplish its purpose, either at once, or some time in the future.

Man did truly multiply, but not in Eden; and he did bring forth; but his offspring was not "the seed of the blessed of the Lord;" but the seed of the curs-

ed of the Lord, brought forth in sorrow, and pain and bondage; in a land cursed filled with thorns, to wound and thistles, to worry until man returns unto the dust which is the food of the serpent which beguiled him. Hence, the intention or evident purpose of God's Eden system was not then carried out.

But "the Lord of hosts hath sworn, saying, Surely as I have thought so shall it come to pass; and as I have purposed so shall it stand." His plans fail not. He doeth all his will, "His word returns not unto him void, but accomplishes that whereunto it is sent;" and Eden must be restored with all its original blessings and glorious outcome to the restored man, and the seed of the blessed of the Lord; else God's word is rendered void. Isa 24; 5-6

"The earth is defiled under the inhabitants thereof, and the curse hath devoured the whole earth, and they that dwell therein are desolate;" but in this new earth the former things of sin, suffering, and sorrow, shall not be remembered, nor come upon the heart, (Isa. 65: 17, margin.) "Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate, for the Lord delighteth in thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." "For this people have I formed for myself, and they shall show forth my praise," (Isa. 43; 21.)

The HERALD for Aug. 1902, page 69. says, "Created male and female, and commanded to multiply, is self-evident proof that the unfallen woman was to bring forth children. And restitution places man back to the condition of life from which he fell."

This would give us a holy union of husband and wife, a holy family, a home wherein dwelleth righteousness, and placed in a land blooming as the rose, filled with prosperity, love, joy, beauty; and overflowing peace and plenty; more satisfying than the heart of man has conceived, or his imagination could ask or think.

For a picture of Eden restored, read Isa. 35. The untutored mind of fallen man cannot realize what this condition means for humanity But for our comfort God has given these glimpses of life on earth, during

the age of restitution. Read also Isa. 65: from 17th, to 25th verse; and then just think what all that conveys to those who have only known the blasted blackened ruin of Eden under the curse of God. What words can give form and substance to our blind eyes and benumbed senses and make us to know thy glory?

The home will be in a land of flowers, and life-giving trees; flowing streams and rivers; the desert shall blossom, and the wilderness shall be a fruitful field.

As we know it, it has been a land of briers, thorns, poison weeds, noxious vapors, destroying storms, and a "burning upon the house of joy," (Isa. 32: 13, mr.)

Fallen, and outside of Eden, man and woman unite and hope for happiness in the home; and yet how many enemies creep in to pull down and destroy; self-will, anger, jealousy, murmuring, until unity and happiness has fled. Man has been the head of the woman in form, but seldom really so. Too often he is inefficient, vain and weak; and instead of a companion, has made his wife a slave, or toy, or an idol; and so has had no true companion and wife. Eve was to be a help~~meet~~ for Adam, and the "mother of all living." But she has only brought forth the dying and the dead.

In the holy place, the man and woman, truly made one, will indeed, be the noblest work of God. Man will love and cherish his wife, as his own flesh; and while he is the head, she is his heart; thus all their joy, and hope, will be shared in head and heart as one. "And wherefore one? that he might seek a godly seed," (Mal. 2: 15.) A seed of God, that may keep the serpent's head under foot, and harmless; for "the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den, "for nothing shall hurt or destroy in all my holy mountain, saith the Lord." This surely implies young children in those homes of the blessed. Young, loving, and happy children, a "godly seed."

"Lo, children are an heritage of the Lord, and the fruit of the womb is his reward," (Ps. 127: 3.)

It is in the restitution, that "they shall not plant, and another eat; for they shall long enjoy the works

of their hands,'' and their offspring with them. And Ps. 128; that seems to refer, like most of the Psalms, to the redeemed of that blessed age; says, "Thou shalt eat the labour of thine hands; happy shalt thou be, and it shall be well with thee. Thy wife shall be a fruitful vine, in the innermosts parts of thine house; thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children. Peace be upon Israel." "When he seeth his children, THE WORK OF MINE HANDS, shall sanctify my name," (Isa. 29: 23.)—The work of his hands, even as for Jesus, "A body hast THOU prepared me."

Thus we see that the HOME is one of the 'all things' to be restored; and "their mouths are filled with laughter and their tongue with singing," (Ps. 126: 2)

July 17th, The home over there.—MRS. E. P. B.

For the next paper, I would like to have every one claiming to be in this movement, write to me asking questions on the resurrection, or on any other subject that seems in any degree obscure. I would also like suggestions that may strengthen our position on any of these deep things of God; for or against, no matter which. Any thing that will tend to bring out truth. The 30 years growth of the body of Christ, from the babe to the "fullgrown man," is at hand, only a few months for this growth remain. We cannot all have the same point of view; and being so near to the full age, all drinking in of the one Spirit; I am impressed to ask—what I have never before asked,—for a brief statement of how you see things. Do not hesitate, if you differ from the HERALD, say in what way. This may help us to see nearer alike. Do not feel that you are too weak to advance your own ideas; God can use the weak things to confound the mighty. Speak out, and may good come of it. First, however, read this paper until you fully understand it; then write.

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As the gospel is the good news of Christ's kingdom, all that is revealed concerning that kingdom is necessarily a part of the gospel or good news that "shall be preached as a witness to all nations," before the end. And until the resurrection of the seed, and the regeneration or second birth of the world was understood, we knew little concerning the mysteries of the kingdom. Without this insight into the order of the new birth brought out in the last two papers, we were far from the condition of the "fullgrown man." But it now seems, granting that we have the truth concerning the restored woman and the second birth of the world, that the mysteries of the kingdom are beginning to be understood; and if so, when these things are fully digested by the body, we shall be ready for the quickening by the Father at the time, "yea, the set time" in the coming spring, for God to have mercy upon Zion, (Ps. 102: 13.)

All things that God created, and pronounced good, were to multiply after its kind; and even fallen man, who is not good, has thus multiplied. It was not fallen man, but the unfallen that God commanded to multiply, subdue the earth and have dominion. And notwithstanding the fall and expulsion from Eden, man is to be restored, the entire race born a second time, and born in the unfallen condition; "every creature thus delivered from the bondage of corruption." And yet not one of the old Adam race can be saved, except they believe in Christ; "he that believeth and is baptized shall be saved; and he that believeth not, shall be condemned."

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We cannot go back on the words of Christ; nor does Scripture contradict itself. Gospel salvation from that death which passed upon all men, is resurrection, and only the believer will be saved, by what Christ recognizes as salvation. He that believeth not, is condemned, not saved. Only the believer receives the earnest of the Spirit; and these will experience the redemption of their bodies. These are some of the cardinal points from which we must not vary one iota.

By comparing this statement of Jesus with that of other Scriptures teaching that all who die are to be restored in some way; that the believer is waiting for the redemption of his body, while all others are waiting for the manifestation of these believers; we are irresistably led to the conclusion that unbelievers must be recovered without a redemption of their bodies; and that such recovery is not gospel salvation.

Now the question is, do the Scriptures give a good reason for such a great difference between the redemption of a seed, and of that which the seed itself is to reproduce? I am fully satisfied that they do. We are to know the things that are not seen by the things that are seen. In the old genesis God created every thing having life, with power to reproduce, or multiply after its kind, not excluding man. Having accomplished this, God rested from his work, and commanded THEM to multiply. So in the new creation, beginning with Jesus, the head, or firstborn of the promised seed by whom the world of mankind are to be reproduced; he began again his creative work, linking it to the old creation through fallen woman, because it is a restitution or second birth of the race. But Christ, the second man, was to be of heavenly origin because restitution is not the ultimate; a higher or spiritual nature was also to be imparted, in bringing man to the perfect image of God. The first man was of the earth, earthy; with only the animal and moral nature; hence, restored, he is still of the earth, earthy; without a spiritual nature. Just as Adam was, only having a knowledge of good and evil. With that knowledge, and delivered from the weakness of sinful flesh,

he CAN by the development of a spiritual nature, overcome, and so have right to the tree of life.

If the Christ body stopped at mere restitution, they would be all the seed necessary for reproducing the race; but in that case, the agency that is ordained to impart the spiritual nature after man had overcome, would be lacking. Hence, the spiritual man, bearing the image of the heavenly, is added, in the world to come, to mere restitutiton. And the High Priest order will be as much above the restored man, as the glorified Christ, is superior to the unfallen Adam.

Here is another cardinal fact that must not be overlooked in trying to search out the mysteries of the kingdom. All the Father has given to Christ. will believe on him, and belong to him. And they that are Christ's comprise the one seed. And no others CAN come to him. Hence, babes in Christ are part of the seed of promise. But, as we have seen, one portion of the seed, the head, the Christ, is exalted far above mere restitution in which man will still bear the image of the earthy, as when first made from the dust; while we who are fashioned like unto his glorious body, will bear the image of the heavenly. I need not reiterate the fact that the seed that is to multiply and replenish the earth, will bring forth after its own likeness; or that in restitution, man will bear the image of the earthy, as truly as did the man when first made from the dust. That part of the seed that will bring forth the world will not be that which bears the image of the heavenly. And we are not left to conjecture how this one seed is to be divided.

Some one suggests, that imperfect seed will not germinate; and that babes in Christ are imperfect. True, but being raised spiritual bodies, they are physically perfect; the exact condition to bring forth on the restitution plane.

If mere restitution was all, a single pair, or indeed, the same pair would be all that is necessary. But the plan must enlarge; not by renouncing that which was, but by enlarging and adding new features. Hence, instead of a single pair, the seed designed to "replen-

ish the earth," in the short space of a thousand years, is a great multitude. And in addition, a spiritual or perfect man order of kings and priests. But the universal order, that every seed shall bring forth after its kind, is nowhere annulled. God creates the seed; the seed itself multiplies after its kind. Even the spiritual man seed, by imparting to the overcomer eternal life; multiplies after its kind. And God himself, is, eventually to multiply after his kind.

If there were no direct Scripture to prove that in the new earth this seed, and their offspring would be blessed of the Lord; we should know that the seed is to multiply after its own likeness, unless all order of multiplying, from the lowest type of life, to the highest, as now revealed, is discarded in restitution. If, as we once believed, all mankind were to have a bodily resurrection, raised in incorruption, just as the seed itself is raised; where would be the difference between the seed, and its offspring? there would be no difference; since it is the Father that raiseth up and quickens all who are to be resurrected. Salvation, is being delivered from man's lost condition; and resurrection is salvation; hence, as the "great multitude" of believers are raised only to conditional life; if unbelievers also are to have their mortal bodies quickened by the Father, and are raised to conditional life; then he "that believeth and is baptized shall be saved," has no force; since you would be eventually saved just the same, though you do not believe. But if the unbeliever is irrevocably lost, spirit, soul. and body; absolutely every vestige pertaining to the old Adam man, while to the new born babe a consciousness, or a power of knowing the events of another and former life is gradually imparted to the growing child, even as the child Jesus was made to know what, as the angel of God's presence he had known; the benefit accruing from a knowledge of evil, that for which the fall was ordained, would be fully realized. In resurrection, the identity is certainly retained. The mind, what Paul calls the inward man that delights in the law of God, is not lost, it is in God's keeping, and is restored in

resurrection; it is the spirit that returns to God who gave it. We know that the "old man" is not saved, even with the believer, but is to be crucified, destroyed; and with the unbeliever there is no "new man" to save. If there were no restitution, no Christ, death would be the extinction of man just as truly as of the beast. The natural man "has no preeminence over the beast; as dieth the one, so dieth the other. They have one breath, and all go to one place." If man is not destroyed, "soul and body, in hell," (SHEOL,) but is only sleeping in the dust of the earth; he does have preeminence over the beast; and does not die as the beast dieth. With the believer it is different; he has the firstfruits of the Spirit of life; the new man is begotten in him, his mind (spirit),) is renewed, and as the seed of promise, the germ of life is implanted in him and his mortal body will be quickened; baptized into Christ, he will live again, the Christ in him cannot be holden of the pains of death; he sleeps in Jesus. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." But the rest of the seed of the bondwoman, not being vitalized by this life germ, has no preeminence above the beast; as dieth the one, so dieth the other. Taken from dust, they return to dust.

God does not threaten with what he will not do, if conditions remain unchanged. All who fear God are rewarded with life; all others are destroyed. Under the seventh trump, "all that fear God, both great and small," are rewarded; all others are destroyed. And does he not warn us to fear him, and tremble at his word? "Fear him who can destroy both soul and body." Dare you go back on what he says of the seed of the bondwoman in which he that is the resurrection and the life, is NOT begotten; and say, no matter if the Spirit of him that raised Christ from the dead does not dwell in them, all the same, their mortal bodies will be quickened. It is written, They are dead. died as the beast dieth, "they shall not rise."

The birth of the babe Jesus, was not a resurrection, and yet he had lived in another life. This was the

beginning of a new genesis for man; and with him the beginning of a new life. Then why not the world enter into a new life, with nothing of a former life, as well as Jesus? why not the entire race created anew? with a resurrected seed as a connecting link. The old race was ruined, and to be destroyed; dust thou art, and to dust shalt thou return. Man is, therefore, in death, like the beast, as though he had not been. But a seed of the woman was to be prepared, vitalized and planted. Nothing more was promised, and nothing more of the old Adam race except this vitalized seed, will survive this planting in death; nothing more has promise of resurrection. "If the Spirit of him that raised Christ from the dead, dwell in you, he that raised Christ from the dead, will also quicken your mortal body." and only those having this firstfruits of the Spirit, are waiting for the redemption of their body. That to be born of this seed is a new crop, not a kernel of the old, aside from the seed itself, is utalized for the new crop. And yet a life principle is carried over. So the new born world is related to the old carnal man only through this seed. It was only the first federal head that fell; their offspring were born on this plane. So it is only the second federal head that is restored; while their offspring are born on the second man plan. Restitution is the reverse of the fall; and surely this is an exact reverse. While, if the seed and its offspring are born again in precisely the same way, only at different times, it would not be a reverse; nor could the seed be truly called a seed, since it would be God reproducing all, in one and the same way, with no necessity for a seed.

The truth is what we want; and the way to find it on any subject, is to see what is the general teaching of Scripture on that particular subject; then see how individual texts can be brought into line. The divisions of christendom come by building on texts, without knowing where to place them; texts that cannot be understood until the whole plan of redemption is grasped. Now there are cardinal facts plainly taught in Scripture concerning resurrection and restitution,

which must be accepted; and no argument on texts, can have any weight until viewed from this standpoint.

I now restate some of the cardinal points that must be reckoned with in explaning each and every Scripture concerning man's future life on earth. 1st, there is but one way in which a resurrected body is to come forth; i. e. as described in 1 Cor. 15: 42–44. And yet two classes, they that have done good, and they that have done evil, come forth spiritual, or perfect bodies. 2nd, there is no promise of the quickening, or redemption of the body from death, of any one except they believe in Christ and have the firstfruits of the Spirit.

3rd, All the Adam race, whether believers or not, are to live again. Hence, it follows of necessity, that they must be born again in some different way from the believers in Christ, born by resurrection.—These facts indicate at least, what we are trying to show; that the race are to be born again, of the restored woman.

Again, As there are two classes to be resurrected; so there are two conditions of life. The merely restored man will bear the image of the earthy, like the first man made from the dust. Restitution requires this. The overcomers will bear the image of the second man, the Lord from heaven. Fashioned like unto his glorious body, requires this. In restitution the world are also to be of the earth, earthy; and must be the offspring of such seed. From this, there can be no appeal; the first man was made of the dust, and returns to dust. Restored, it is the earth that casts out her dead, hence, the resurrected seed is again of the earth, earthy. Jesus also bore the image of the earthy until glorified. So will his resurrected body until they are "fashioned anew." It is this earthly house that is to be fashioned anew; not by restitution, for even then, we still bear the image of the earthy; while our house from heaven, age-lasting, will bear the image of the heavenly. Only age-lasting, because at the end of that age we pass the second vail, into the spirit life.

All believers in Christ, are counted for the seed that is to multiply. And this seed is one house, the house of Christ. "But in a great house there are not only

vessels of gold and of silver, but also of wood and of earth; some to honor, and some to less honor," (2 Tim. 2 : 20.) Those of gold and silver, bear the image of the heavenly; those of wood and of earth; bear the image of the first earthy man.

Now as the great multitude, "servants of the sanctuary," are of the earth, earthy; bearing the image of the Adam created male and female; and build houses and inhabit them, in the new earth; plant, and eat, and they and their offspring are blessed of the Lord; they will certainly have offspring. But, some one may say, these are only offspring of the free woman, covenant, the Jerusalem above, the mother of us all. No, I answer; that new covenant mother is the holy city, the bride the Lamb's wife; it is composed of overcomers on whom he writes that name, (Rev. 3 : 12;) these bear the image of the heavenly; the children THIS woman brings forth, will also bear that image, and can die no more. While the offspring of those who bring forth the world on the restitution plane, have only conditional life; of these the sinner will be accursed, and the child shall die an hundred years old.

The heavenly Jerusalem, is the universal mother, it is true; all the restored human family are her children. Begotten, in process of gestation, but not born. On overcoming, or coming to the birth,—when the thousand years are ended,—their probation for life being ended, they will live; that is, have life in themselves; and when circumcised, on the eighth day, (of the Lord,) they are reckoned among the ISRAEL of God. These are children of the heavenly Jerusalem. So with old Jerusalem, all typical Israel were her children; but they were not to be counted as such, until circumcised on the eighth day; while their water birth, so to speak, born of the flesh, and of woman in the bondage of corruption, was under the bondwoman covenant. No!

"That which is born of the flesh, is flesh." And there are two flesh conditions. Man is yet to be born on the plane of incorruption, born into restored flesh life. The seed, born by quickening the mortal body,

as with Adam; but the offspring will also be born into flesh life. That which is born of the Spirit is not born until the thousand years are ended. These are developed by the new covenant mother; are the real Israel of God, or God seed, born of God.

Now recognizing these Scriptural facts; questions concerning the mysteries of the kingdom, are in order; but not believing these earthly things, how can you comprehend heavenly things? What earthly things, some may ask. 1st, that fallen man has in death no preeminence above the beast that perisheth. Hence, as seed of the bondwoman, having lost the germ of life has no hope of resurrection. 2nd, that only such of this bondwoman seed as shall be revitalized by the Spirit of life, can when planted, spring forth, or reproduce itself. Dead seed, cast into the ground can only perish. This is why God sent a seed of the woman in which there was life, into the world. And this seed was to multiply and restore the Eden system, placing man back so that he might again have right to the tree of life, and eat and live forever.

Restored back, as man was created from the dust, he still bears the image of the earthly; and their offspring, born on the restitution plane, must necessarily bear that image. They build, and plant, and eat; and are in the flesh, as truly as was Adam; and their offspring with them, must be as literal as are the vineyards and houses; all of which certainly belong to the new heavens and new earth, which comes AFTER the heavens and earth that now are, have passed away.

Some of the age-to-come believers while admitting that children will be born in the world to come, and also that there will be probation in this new earth in which they plant and build; claim that it is under the bondwoman system, and that man in the bondage of corruption, perhaps the natural Jew, are these blessed of the Lord, and their offspring with them. Not heeding the fact that "the son of the bondwoman shall not be heir with the son of the free woman." Do they know of any age or world to come, after this spoken of by Peter and Isaiah, where these things will obtain?

Admitting these Scriptural statements, questions flowing out from them are in order; but not questions based on their rejection. I shall assume that the reader admits that the restored woman, under the free woman covenant, will multiply, blessed of the Lord and their offspring with them; and thus replenish the earth.

Question: If when born anew, the child is not the same as when living its life in the world that has passed away, how will 'Rachel, weeping for her children,' get back her own? It is the same; and it is not. If any man be in Christ, he is a new creature. When this is a realized fact, as it will be in resurrection; if the "new creature," is the old creature, then the new born child may be called the same as that of the old world. If the redeemed mother is made to know that her child as it matures, will have a knowledge, in all its details, of the old life, so far as it had any knowledge; she will know that it was the child of her own old self. The gulf between the old and the new can be crossed only by memory; since the old cannot inherit the new.

Q. What then is the difference between the resurrected "new creature," and the offspring? since they are both new creatures?

A. There is but little difference. The parents are created in one way, the offspring in another way; after which there is only the difference of parents and offspring. The difference is in the way they are made alive; a difference that must of necessity obtain between a newly created being, and its offspring. And this is a new creation; "He that sat upon the throne said, Behold, I make all things new." Because the first parent is resurrected, and the child born; does not make the one any different or better than the other. It now seems strange that we ever believed that God would recreate a seed, and instead of having the seed multiply after its kind, should continue his creative work, after the seed was ripe, and make that which the seed itself should reproduce, precisely as he made the seed; for it is "the Father that raiseth up the dead and quickens them;" but, thank God, the pathway is shining more and more.

As the seed taken out from the old world, is the only direct link between the old and the new, as with a grain of corn; the seed must carry over something of what it was when planted, to form this link; otherwise it would be an entirely new creation; instead of developing man from a lower to a higher plane, by a second birth through an improved seed. And what is it that is carried over through death by the seed? The germ of life, I answer, as with a corn of wheat. If the Spirit of God dwells in you, the new, or Christ life is begotten in you; such seed when planted, will come up. This new Christ life, or second man life, or "inward man," is the renewed mind. Having that, you have life that is hidden with Christ in God; life that man cannot kill; not having it, both soul and body is destroyed in hell.

The seed having this life, though planted in death, will, when the winter clouds roll by and the warm spring influencies from the Son of righteousness shines forth, burst the bands of death and spring forth into renewed life. It cannot be holden of the pains of death.

Sown in corruption, they come forth in full physical development like the Adam, who was a figure of the Christ that is to come. [It is thus that the seed is recreated, or carried over from the old to the new by a development that begins in this life.] All not thus begotten here and in this bondwoman condition, have nothing to save, since it is only the begotten new man and not the "old man," that is to be saved.

This is God's way of preparing a seed out from the old man, to reproduce the new man. Hence, he that believes and is baptized, shall be saved; and he that believeth not, shall be condemned. But this is not all; those among this seed that attain a certain high degree of development in this life, win the crown, and will sit with Christ in his throne; while [the remnant of the seed of the woman, including all, every one begotten by the Spirit that raised Christ from the dead, from the veriest babe in Christ, to the one that has almost, but not quite attained to the prize of the high calling, will be of the great multitude.] These are re-

ferred to in Isa. 65: as "the seed of the blessed of the Lord;" also in Rev. 7: 13–17. God is good to these, beyond the power of our conception; but try to think of what awaits the 144 000, the immediate body of his dear Son. The body of our humiliation fashioned anew, like unto his glorious body, who is the express image of the Father's person; like him before whom angels, principalities and powers, and all in heaven and on earth, gladly bow the knee, and confess to the glory of God. And who is this glorious company before whom every knee shall bow? The new covenant mother, I answer; the Jerusalem which is free; the wife of God; what Sarah, in the allegory, was to Abraham.

"I will give him for a covenant to the people."

"For I would have you know, that the man is the head of the woman, and Christ the head of the church, and God the head of Christ." When the marriage or oneness of Christ and the church of the firstborn takes place, there will be a three-fold union. "Thou in me, I in thee, that they also may be one in us; that the world may believe that thou hast sent me." We married to Christ, and Christ, in God, "that they may be one in us."

All on the restitution plane, all that die in Adam, are quickened by the Father (not made alive, they do not live until the thousand years are finished,) quickened in the Christ, the mother on the divine plane; and the mother makes them ready for the Spirit birth.

How are the deeds of the old life to be rewarded if the new born child is not the same personality as in the old life? As the consciousness of the old life is renewed for their instruction, the individuality is practically one and the same. Rewards for the evil of the old life not being for punishment, but for instruction, they will learn obedience as Jesus learned it. He was born in the "holy," having conditional life, even as the world will be born in the restitution. They being born of the restored woman, suffer for former sins of which they are fully conscious, and also for the sins they may commit in the new life. Jesus, though without actual sin, "was made sin" by being born of fallen woman, with the fallen nature of the seed of Abraham for the suffering of death, because suffering cannot be without sin; and obedience can be learned only by suffering. Hence, the reward of the sins of the old life, help them to learn obedience.

Infants have no sins to answer for, hence they will learn by suffering just what is necessary for their good.

How punishments will be meeted out, or how some will receive few, and others "many stripes," is not revealed, only the fact. Some one asks how they will know who they were in the old life. Memory of the old life will be restored, I answer.

A brother asks, Why may not the Christ, the 144, 000 be the husband, and the great multitude the woman or wife, in the regeneration? even as God is the Father of the Adam, and Christ; so why not the Christ be as God, and father to the world?

A. God was the direct Father of the seed, not of the entire race. Then why expect the Christ to be father of the entire race? If there was any analogy it would only make the Christ father of the remnant of the seed, but not of the offspring of that seed.

The direct answer is, although Christ is the husband or head of the new covenant, he is in no way a Father; and will not be until we pass the second vail; for only then does he become "A mighty God, an everlasting Father." God, by a creative act, is the direct Father of the two seeds, the Adam, and the Christ. After which the seed itself must multiply. But in restitution, a two fold birth is provided for; the spirit birth, requiring a mother on a far higher plane than was the Eden system; while mere restitution requires an Eden mother system; and the Christ, being the mother on the higher plane, cannot, at the same time be the mother, or father, on the lower plane. God is not the God of confusion. Seed contains, first, the life principle that can multiply; 2nd, that on which the life germ can feed until it can reach out and appropriate other food. That on which it feeds is the mother. Perfect seed contains in itself, these two elements. Hence, "they twain are one flesh." So on the higher plane,

quickened; even though not having the firstfruits of the Spirit; they have preeminence over the beast, are waiting for the redemption of their bodies, and will rise, notwithstanding its denial in Isa. 26 : 14; as truly as the seed, vitalized by the newly begotten life, will rise. I am not prepared to cast aside these Scriptures and say, in answer to the following, "If the righteous scarcely are saved, (even so as by fire,) where shall the ungodly and sinner appear"? O they are all right, they will be saved as truly as the others, and in the same way, only a little later, whether they believe and are baptized or not, makes no real difference. Jesus taught otherwise. He certainly teaches that only the believer, hence, those who receive the firstfruits of the Spirit, and have a redemption of their body, are to be saved by gospel salvation. And these constitute all of the seed. Then it follows that all others, the world, for whom he did not pray, and yet who are to believe; must be saved in some other way than by a redemption of their bodies, since that is gospel salvation.

Because both just and unjust are to be raised, does it follow that those who are "destroyed, both soul and body," and "shall not rise," will rise, because they were unjust? One text is qualified by another. All who ARE in the graves will come forth. But these are all, both small and great, that fear God; all others are finally destroyed with the old earth, under the 7th and last trump,(see Rev. 11 : 18.)

The resurrection of the believer, is a special salvation; their mortal bodies are quickened by the Father, and they come forth in honor, in glory, in power; perfect in physical development, as was the Adam; and there is no proof that the dead will be raised in any other way. Is it supposable that all the heathen, all the vilest of sinners, will come forth, "in honor, in glory, and in power"? This is how the dead are raised, and with what bodies they come. But that an elect seed saved out from the old world to repeople the earth after their kind, will come forth as man was before he fell, is quite supposable. The dead seed of the

bondwoman has no life in it any more than has a dead beast; hence, unless quickened by imparting the newman life before it is sown, it will not come up. "Except ye eat my flesh, and drink my blood, ye have no life in you." But if the Spirit of Him that raised Christ from the dead dwell in you, He that raised Jesus from the dead, will also quicken your mortal body by his Spirit that dwelleth in you." Only these that have the firstfruits of the Spirit, Christ begotten within, will have part in this gospel salvation; all others will be condemned. Condemned to what? To be saved, we once thought, in the same way, their mortal bodies to come forth in honor, in glory, and in power, only a little later. And when asked how they differed from the great multitude clothed in white robes washed in the blood of the Lamb? we had no satisfactory answer. Since only the 144 000 overcomers enter into life eternal; the rest of the dead, lived not until the thousand years were finished. Now we know how the saved believe, differs from the unsaved who are condemned. And what a glorious future awaits, even the great multitude who fail to secure the crown, and also of their offspring. Truly God is good. But I shall deeply sorrow, if there is one among us unable to see what a flood of light these mysteries of the kingdom opens for the fullgrown man in Christ.

How then is God the saviour of all men, especially them that believe? In answering this, we must understand that it is in some very different way from that salvation referred to by Christ, "who is the saviour of the body."

In the two classes of believers who are Scripturally entitled to a resurrection, we can find both the just, and the unjust; he that has done well, and he that has done ill. It needs no proof that he who builds on Christ, and suffers loss because his works will not endure the fire, has done ill; or that he who has built with "gold, silver, and precious stones," that withstands the firey ordeal, has done well.

Our readers are supposed to know that these mysteries of the kingdom are spoken of in a dark way not to

be understood by the natural man, or even by babes in Christ. The way these things, just referred to, were believed by us until quite recently, is just as we saw them long before this movement began. While every other doctrinal point of gospel salvation had undergone radical change, this, the least understood of all Bible subjects, has only now, as we approach the full-grown man, come to a solution that completely harmonizes all hitherto apparently conflicting Scripture.

Christendom has been compelled to teach that only believers would be saved; and Christ prayed only for such. And yet there is abundant proof that God is the saviour of all men, all that die in Adam; all for whom Christ gave himself a ransom. But this is only from this lost, or fallen condition. Then there is, of necessity, two ways of saving men; one way for the believer, and another way for the unbeliever. Not eternal salvation; that comes only by faith and obediance. But restitution from this loss in Adam, is to be universal. Then they will be as was the unfallen Adam, with life and death set before them. As the race were not responsible for the fall that brought the weakness of sinful flesh and a carnal mind, which "is not subject to the law of God, neither indeed can be;" it is only just, that mankind should be saved from this helpless condition, where they can no more learn to do well, than can a leopard change his spots. Hence, God has ordained and "will have all men to be saved, and come to the knowledge of the truth." Then, after being saved or restored back to what man was, if they believe in Christ, they will not perish, but have everlasting life. Christ, understanding this, prayed in harmony with his Father's plan. He prayed not for the world, and yet the entire gospel age and work is "that the world may believe." He prayed only for the promised seed, this includes all that the Father had given him; all that would believe on him through the words of the apostles. This embraces all that believe and are baptized; hence, all that will be saved by believing the gospel, while the words of the apostles are preached.—Read John 17: and learn that there

x 2 Tim. 2:4.

is in this no mistake; and these constitute only the one seed of promise, "Christ, and they that are Christ's."

Christ is the resurrection and the life; hence, "he is the saviour of the body." And only those having Christ begotten in them, or the firstfruits of the Spirit, namely, just this seed of promise, will experience the redemption of their body. These resurrected ones are all that Christ saves; while "God is the saviour of all men." Understand, restitution back to man's condition before he was lost, is salvation.

Only the seed that God commanded to be fruitful, multiply and replenish the earth, experienced the fall and bodily change from incorruption to corruption; all others were born in sin. So restitution from corruption to incorruption, is only for the promised seed; all others, born again, will be born in the holy, and in incorruption. As the first birth is on the fallen plane; so the second birth is on the restored plane.

This is a restitution of ALL things; while, if woman is not restored, it would not fulfil the promise. ←

Q. If the world are born again of woman, would it not be unscriptural for God to thus duplicate his own work?

A. He does not; unless restitution, two Adams, two births, and two deaths, is duplicating his work.

God's plan is always from the lower to the higher; he never duplicates his work. It is first, the natural; afterward that which is spiritual. And yet there is a correspondence; born under the free woman covenant is not a duplicate of the birth under the bondwoman covenant, since the two mothers are on two different planes; and yet one is a covenant mother, as truly as the other. So woman in the bondage of corruption is on a different plane from the restored woman; and yet one is a mother as truly as is the other. There is a correspondence maintained between the natural man and the spiritual man; it is by the things that are seen, that we know the things that are not seen. To depart from this, is to walk in darkness. This correspondence between the seed from which the children of the bondwoman are generated, and the seed from which

the children of the free woman are to be re-generated, is complete. One fell from perfect physical development; the other is restored to perfect physical development. Now if children generated under the bond-woman covenaut, are born of woman, and with undeveloped bodies; and children are re-generated under the free woman covenant, born just as the seed itself is born, in honor, in glory, and in power; fully developed spiritual bodies; where is the correspondence? If the natural man develops both physically and mentally, from infancy to manhood; what incongruity to suppose the newly born on the spiritual plane, should have only a onesided development. It is only those whose minds have not been exercised by reason of use, in other words, babes, who can fail, when once it is pointed out, to see its inconsistency. But it is only a few months since we all supposed it was that way. True, for this subject had not been carefully investigated since the movement began, when we were all babes in Christ. Because the seed, whose mortal bodies are to be quickened, spring from the earth in full physical development, in exact correspondence to the Adamic figure; we innocently supposed that the offspring of that seed would also spring forth fully developed.

Again we affirm, God never repeats himself, as he would if the natural Jew, for instance, was restored as heirs of the kingdom taken from them. Hence, Jesus informs us that, taken from them it is to be given to another people; namely, to the true circumcision, or children of the real free woman, the heavenly Jerusalem.

Q. Is the spirit of man a something that exists after the MAN is dead? And if not, why did both Jesus and Stephen commit their spirits to God and Christ?

The spirit of man is his mind, his intellect, or thinking power, (see and compare, Rom. 7: 22, 23; 1 Cor. 2: 11.) The intellect is not a thing, but an attribute of a living organism; it is the power, or capacity for thought; it constitutes the real personality or character. "As a man thinketh, so is he." A man with a carnal mind, has a different personality from one with

a spiritual mind. The spirit, mind, that which thinks, or knows the things of a man, which Paul calls "the spirit of man," has no existence in death; "The very day a man dies, his thoughts perish; his children come to honor, and he knoweth it not." That which knoweth, has ceased. Man's intelect comes from God and in death returns to God who gave it. And in resurrection, or reorganizing of the body, will be restored. Not however to the man dying as the beast dieth, he has no resurrection; neither of spirit, soul, or body. It is with him, an entirely new creation. Nothing pertaining to the "old man" is renewed; the old is destroyed, and the new man renewed. And yet it is God's purpose that the new born child shall benefit by a memory of the life of the old Adam man; although nothing of the old is saved. Born in the holy place, nothing of fallen humanity can enter there; the believer, with "Christ formed within," "the inward man" that delights in the law of God, has something to carry over into the new earth; even as Noah, who was "perfect in his generation;" while the unregenerated world, corrupt in all its ways, like the old world; have nothing to carry over. They must be born again.

Many questions naturally arise, concerning the order and birth of children in the new heavens and new earth; details for which there does not appear to be any revealed answer. But we know the Rachels weeping for their children, because they are not; will be fully assuaged, as they come again from the land of the enemy. For mother love, akin to that of God's love, can never fail; "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear," (Isa. 65: 24.)

If no children are to be born during the times of restitution, to have the deliverance of Israel from Egypt a perfect type, they should have been barren on leaving Egypt, until they arrived at Canaan; ALL Israel would then have been baptised in the sea and in the cloud; a figure of circumcision. But God made of it a true figure. The living, not the dead, were Israel; "When Israel went out of Egypt, there was not a feeble

person in all their tribes." So now, all who are ever to be baptized out of spiritual Egypt, sown in weakness, will be raised in power. But all who were dead when they went out, were no longer recognized, and were never baptized out of Egypt. "They are dead, they shall not rise," etc. But their places were filled by those born by the way, who had not been circumcised. If our present understanding of these things is correct, the type is perfect. The bones of Joseph, may typify those of Christ; for "out of Egypt have I called my son," had a partial fulfilment in him; and his bones were carried out, (see Luke 24: 39.)

One subscriber thinks we make too much of types. Bless his heart, except to Moses, God has never spoken in any other way Parables, types, and dark sayings, lest they should see, is all we can know of God; until by and by, when Christ will show us plainly of the Father.

Some quote from one page of these papers to another page, and ask how I reconcile certain statements? If I were required to reconcile all statements during the growth from the babe to the fullgrown man, in this movement, I should have more than my hands full.

Every new subject is seen at first, as the blind, saw men as trees walking. We claim no verbal inspiration but GROW in grace and in the knowledge of the truth.

A word to those who do not see clearly how they can endorse these views of the second Adam kingdom. Instead of opposing, try another way. Assume for a time, that it is true; and see how much you can find to sustain these views. There is no doctrine that has not some texts that seem to oppose it. The Bible is so arranged on purpose to hide the truth, (Mark 4: 12.)

Do not reject this view of the resurrection of the seed, and the second birth of the world, as here presented, without fully comprehending the following revealed facts: 1st; Of fallen man it is written that he should return to the ground; "for out of it wast thou taken; for dust thou art, and to dust shalt thou return" What God breathed into him was only animal life; he dies as the beast dieth; they have one breath, and go

to one place, the man having no preeminence. Like the beast, he has returned to dust and is earth, as he was before. Do not talk of soul, (life,) it is as extinct as that of the beast. Do not talk of spirit, (that which knew the things of the man,) that also has ceased. His children come to honor, or are brought low, and he knoweth it not; thought has perished. He is as if he had not been. "The dead have ceased from sin." Not from sinning, but from sin; they are neither just nor unjust; the wicked dead have no existence, any more than a wicked beast that died a thousand years ago. This does not prove that God cannot, or will not recreate them on a higher plane of life, since "He that sat upon the throne said, Behold, I make all things new." But it does prove that man returns to what he was before God created him. While restitution of all things, begins the creative work anew.

This was the doom of the fallen man; but a seed of the woman that would bruise the serpents' head, was promised. And life is to be recovered through this seed. Jesus was sent, and he that hath Christ hath life; and he that hath not Christ, has no life in him.

God brought Jesus from the dead; "and them that sleep in Jesus, will God bring with him;" and no others. Unless you have these firstfruits of the Spirit your body will never be redeemed from the dust. And only an organized body can have soul or spirit.

The bondwoman seed is, therefore, a dead seed having no life in it; and unless impregnated with the NEW Christ life before it is planted, it will never come up. That which has this germ begotten in it. is raised in honor, in glory, and in power; and only the believer, just this seed of promise, will experience a resurretion, or redemption of their body. And yet the world will be born again. The Father raises up the dead, those that sleep in Jesus; all who ever will be raised; then Christ quickens the 144 000, into eternal life; the rest of the seed remaining on the restitution plane. And this seed, on the restitution plane, are to build, plant, have long life, "blessed of the Lord, and have offspring. And these offspring are not a resurrected world,

since only the seed itself is to be resurrected. These are all Scriptural. In view of these facts, there is no other conclusion than that we have reached. I am fully satisfied these are the mysteries of the kingdom reserved for those of the fullgrown man; and that no one short of that stature can receive them.

I have for a long time felt that a final test of some kind would come before the quickening for which we wait, would be experienced. I believe it has come.?

THE CALL FOR LETTERS.

They have come in freely, so many that I could not publish them all in the entire paper, and leave room for answers to questions; nor do I like to discriminate, publishing only a few of them, and exclude others; so, much against my inclination, I publish none; but try to answer questions that, in a general way will cover all the ground, as far as Scriptural answers are found.

A few of the letters, four or five only, express a disinclination to accept the views; at least, not without further investigation. Two, reject then in toto. Of a minority, who have not written, I can say nothing. The others, not only see no objections to the restored Eden system, of male and female, and the command to multiply; but are rejoicing in the light this view throws on the hitherto dark subject of the resurrection; and the conditions of the kingdom, and "times of restitution of all things;" in which God, who changes not, is to carry out the Eden system. as at first organized.

I will give the readers a few words from a letter just received while putting the foregoing sentence into type, since it expresses almost the exact sentiments found in MORE than nine tenths of all the letters received.

"I am in full accord with what has been brought out in the last two papers. I like the position in regard to the resurrection much better than any that has ever been presented before. It seems to me that the light grows brighter and stronger as we near the end of the journey. My wife is with me in this."

HERALD OF THE MORNING.

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THE KINGDOM OF GOD.

When God created man, he was commanded to multiply, and God would give them dominion over all the earth. Then the fall was permitted to intervene for our instruction in the knowledge of good and evil. It being God's purpose to ultimately bring man to his own divine condition, as Sons and heirs of the universe.

For about two thousand years, while "death reigned from Adam to Moses; man was left to his own inventions and learned little else than evil. Then God ordained a law which if obeyed, would give life and dominion, what man had lost; and organized a kingdom ostensibly to subdue and hold dominion; calling out a seed for this purpose. Not the seed of the woman, promised in Eden; the one in which the lost life was to be restored, but a typical seed belonging to fallen humanity, having no life in it. This was to teach the race that even a law ordained unto life, could not impart life because of the weakness of sinful flesh. And so the law only acted as a schoolmaster to bring to Christ, the real promised seed through which man is to be restored to life, or born again, from above

When that typical kingdom had served its purpose, it came to an end, and God, who worketh all things after the counsel of his will; gave the world over to four universal world powers, for 7 prophetic times, or until the seed to whom the diadem belongs should be developed through the preachiug of the gospel, or good news of the coming kingdom, or second man dominion.

"In the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed," Dan.